THE WORLD'S FAMOUS ORATIONS

WILLIAM JENNINGS BRYAN
EDITOR-IN-CHIEF

The World's Famous Orations

VOL. II

ROME

218 B.C.—84 A.D.

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WILLIAM JENNINGS BRYAN
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IN TEN VOLUMES

Vol. II
ROME

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VOL. II

ROME

218 B.C.—84 A.D.

PUBLIUS CORNELIUS SCIPIO

TO HIS ARMY BEFORE BATTLE[1]

(218 B.C.)

Born in — B.C., died in 212; defeated by Hannibal at the Ticino and the Trebia in 218 B.C.; destroyed the fleet of Carthage in 217, thus gaining for Rome the mastery of the sea; afterward gained other victories; finally defeated and slain in battle; father of the elder Scipio Africanus.

If, soldiers, I were leading out that army to battle which I had with me in Gaul, I should have thought it superfluous to address you; for of what use would it be to exhort either those horsemen who so gloriously vanquished the cavalry of the enemy at the river Rhone or those legions with whom, pursuing this very enemy flying before us, I obtained, in lieu of victory, a confession of superiority, shown by his retreat and refusal to fight? Now, because that army, levied for the province of Spain, maintains the war under my auspices, and the command of my brother Cneius Scipio, in the country where the senate and people of Rome wished him to serve; and since I, that you might have a consul

[1] Delivered on the eve of Ticino, fought near the present Vercelli in north Italy in 218 B.C. Reported by Livy. Spillan and Edmonds translation.

for your leader against Hannibal and the Carthaginians, have offered myself voluntarily for this contest, few words are required to be addressed from a new commander to soldiers unacquainted with him. That you may not be ignorant of the nature of the war nor of the enemy, you have to fight, soldiers, with those whom in the former war you conquered both by land and sea; from whom you have exacted tribute for twenty years; from whom you hold Sicily and Sardinia, taken as the prizes of victory.

In the present contest, you and they will have those feelings which are wont to belong to the victors and the vanquished. Nor are they now about to fight because they are daring, but because it is unavoidable; except you can believe that they who declined the engagement when their forces were entire should have now gained more confidence when two-thirds of their infantry and cavalry have been lost in the passage of the Alps, and when almost greater numbers have perished than survive. Yes, they are few indeed (some may say), but they are vigorous in mind and body, men whose strength and power scarce any force may withstand. On the contrary, they are but the resemblances—nay, are rather the shadows—of men, being worn out with hunger, cold, dirt, and filth, and bruised and enfeebled among stones and rocks. Besides all this, their joints are frost-bitten, their sinews stiffened with the snow, their limbs withered up by the frost, their armor battered and shivered,

their horses lame and powerless. With such cavalry, with such infantry, you have to fight: you will not have enemies in reality, but rather their last remains. And I fear nothing more than that when you have fought Hannibal the Alps may appear to have conquered him. But perhaps it was fitting that the gods themselves should, without any human aid, commence and carry forward a war with a leader and a people that violate the faith of treaties; and that we, who next to the gods have been injured, should finish the contest thus commenced and nearly completed.

I do not fear lest any one should think that I say this ostentatiously for the sake of encouraging you, while in my own mind I am differently affected. I was at liberty to go with my army into Spain, my own province, for which I had already set out; where I should have had a brother as the sharer of my councils and my dangers, and Hasdrubal instead of Hannibal for my antagonist, and without question a less laborious war: nevertheless, as I sailed along the coast of Gaul, having landed on hearing of this enemy, and having sent forward the cavalry, I moved my camp to the Rhone. In a battle of cavalry, with which part of my forces was afforded the opportunity of engaging, I routed the enemy; and because I could not overtake by land his army of infantry, which was rapidly hurried away, as if in flight, having returned to the ships with all the speed I could, after com-

passing such an extent of sea and land, I have met him at the foot of the Alps. Whether do I appear, while declining the contest, to have fallen in unexpectedly with this dreaded foe, or to encounter him in his track? to challenge him, and drag him out to decide the contest?

I am anxious to try whether the earth has suddenly, in these twenty years, sent forth a new race of Carthaginians, or whether these are the same who fought at the islands Ægates, and whom you permitted to depart from Eryx, valued at eighteen denarii a head; and whether this Hannibal be, as he himself gives out, the rival of the expeditions of Hercules, or one left by his father the tributary and taxed subject and slave of the Roman people; who, did not his guilt at Saguntum[1] drive him to frenzy, would certainly reflect, if not upon his conquered country, at least on his family, and his father, and the treaties written by the hand of Hamilcar; who, at the command of our consul, withdrew the garrison from Eryx; who, indignant and grieving, submitted to the harsh conditions imposed on the conquered Carthaginians; who agreed to depart from Sicily, and pay tribute to the Roman people.

I would have you fight, not only with that spirit with which you are wont to encounter other enemies, but with a certain indignation and resent-

[1] A city in Spain in alliance with Rome. In violation of a treaty Hannibal had laid siege to it and, after eight months, captured it.

ment, as if you saw your slaves suddenly taking up arms against you. We might have killed them when shut up in Eryx by hunger, the most dreadful of human tortures; we might have carried over our victorious fleet to Africa, and in a few days have destroyed Carthage without any opposition. We granted pardon to their prayers; we released them from the blockade; we made peace with them when conquered; and we afterward considered them under our protection when they were oppressed by the African war. In return for these benefits, they come under the conduct of a furious youth to attack our country. And I wish that the contest on your side was for glory, and not for safety; it is not about the possession of Sicily and Sardinia, concerning which the dispute was formerly, but for Italy, that you must fight; not is there another army behind, which if we should not conquer, can resist the enemy; nor are there other Alps, during the passage of which fresh forces may be procured: here, soldiers, we must make our stand, as if we fought before the walls of Rome. Let every one consider that he defends with his arms not only his own person, but his wife and young children: nor let him only entertain domestic cares and anxieties, but at the same time let him revolve in his mind that the senate and people of Rome now anxiously regard our efforts; and that according as our strength and valor shall be, such henceforward

will be the fortune of that city and of the Roman empire.[1]

[1] It was in the battle of Ticino that danger to the life of Scipio, as Livy says, was "warded off by the interposition of his son, then just arriving at the age of puberty"—the youth being "the same to whom the glory of finishing this war belongs, and to whom the name of Africanus was given, on account of his splendid victory over Hannibal and the Carthaginians."

HANNIBAL

ADDRESS TO HIS SOLDIERS[1]

(218 B.C.)

Born in 247 B.C., died about 183; went to Spain with his father in 238; succeeded Hasdrubal in 221; completed the conquest of Spain in 219; gained the battles of Ticino, Trebia, Trasimene, and Cannæ in Italy in 218–216; marched against Rome in 211; recalled to Africa in 203; defeated by Scipio Africanus at Zama in 202; exiled about 195; committed suicide.

If, soldiers, you shall by and by, in judging of your own fortune, preserve the same feelings which you experienced a little before in the example of the fate of others, we have already conquered; for neither was that merely a spectacle, but, as it were, a certain representation of your condition. And I know not whether fortune has not thrown around you still stronger chains and more urgent necessities than around your captives. On the right and left two seas enclose you, without your possessing even a single ship for escape. The river Po around you, the Po larger and more impetuous than the Rhone; the Alps behind, scarcely passed by you when fresh and vigorous, hem you in.

Here, soldiers, where you have first met the

[1] **Delivered on the eve of Ticino in 218 B.C. Reported by Livy. Spillan and Edmonds translation. A Latin oration in the sense that Livy reproduced in Latin form and spirit what he had been told that Hannibal said to his soldiers.**

enemy, you must conquer or die; and the same fortune which has imposed the necessity of fighting holds out to you, if victorious, rewards than which men are not wont to desire greater, even from the immortal gods. If we were only about to recover by our valor Sicily and Sardinia, wrested from our fathers, the recompense would be sufficiently ample; but whatever, acquired and amassed by so many triumphs, the Romans possess, all, with its masters themselves, will become yours. To gain this rich reward, hasten, then, and seize your arms, with the favor of the gods.

Long enough, in pursuing cattle among the desert mountains of Lusitania[1] and Celtiberia, you have seen no emolument from so many toils and dangers; it is time to make rich and profitable campaigns, and to gain the great reward of your labors, after having accomplished such a length of journey over so many mountains and rivers, and so many nations in arms. Here fortune has granted you the termination of your labors; here she will bestow a reward worthy of the service you have undergone. Nor, in proportion as the war is great in name, ought you to consider that the victory will be difficult. A despised enemy has often maintained a sanguinary contest, and renowned States and kings have been conquered by a very slight effort.

For, setting aside only the splendor of the

[1] Now called Portugal.

Roman name, what remains in which they can be compared to you? To pass over in silence your service for twenty years, distinguished by such valor and success, you have made your way to this place from the pillars of Hercules, from the ocean and the remotest limits of the world, advancing victorious through so many of the fiercest nations of Gaul and Spain; you will fight with a raw army, which this very summer was beaten, conquered, and surrounded by the Gauls, as yet unknown to its general, and ignorant of him. Shall I compare myself—almost born, and certainly bred, in the tent of my father,[1] that most illustrious commander, myself the subjugator of Spain and Gaul, the conqueror too not only of the Alpine nations, but, what is much more, of the Alps themselves—with this six-months' general, the deserter of his army?—to whom, if any one, having taken away their standards, should today show the Carthaginians and Romans, I am sure that he would not know of which army he was consul.

I do not regard it, soldiers, as of small account that there is not a man among you before whose eyes I have not often achieved some military exploit; and to whom, in like manner, I, the spectator and witness of his valor, could not recount his own gallant deeds, particularized by time and place. With soldiers who have a

[1] At the age of nine Hannibal had begged his father to take him with him in a campaign from Carthage to Spain. Before going he swore on the altar of sacrifice eternal enmity to Rome.

thousand times received my praises and gifts, I, who was the pupil of you all before I became your commander, will march out in battle-array against those who are unknown to and ignorant of each other.

On whatever side I turn my eyes I see nothing but what is full of courage and energy: a veteran infantry; cavalry, both those with and those without the bridle, composed of the most gallant nations,—you, our most faithful and valiant allies, you Carthaginians, who are about to fight as well for the sake of your country as from the justest resentment. We are the assailants in the war, and descend into Italy with hostile standards, about to engage so much more boldly and bravely than the foe, as the confidence and courage of the assailants are greater than those of him who is defensive. Besides, suffering, injury, and indignity inflame and excite our minds: they first demanded me, your leader, for punishment, and then all of you who had laid siege to Saguntum; and had we been given up they would have visited us with the severest tortures.

That most cruel and haughty nation considers everything its own, and at its own disposal; it thinks it right that it should regulate with whom we are to have war, with whom peace; it circumscribes and shuts us up by the boundaries of mountains and rivers which we must not pass, and then does not adhere to those boundaries which it appointed. Pass not the Iberus; have

nothing to do with the Saguntines. Saguntum is on the Iberus; you must not move a step in any direction. Is it a small thing that you take away my most ancient provinces—Sicily and Sardinia? Will you take Spain also? And should I withdraw thence, you will cross over into Africa.

Will cross, did I say? They have sent the two consuls of this year, one to Africa, the other to Spain: there is nothing left to us in any quarter, except what we can assert to ourselves by arms. Those may be cowards and dastards who have something to look back upon; whom, flying through safe and unmolested roads, their own lands and their own country will receive: there is a necessity for you to be brave, and, since all between victory and death is broken off from you by inevitable despair, either to conquer, or, if fortune should waver, to meet death rather in battle than in flight. If this be well fixed and determined in the minds of you all, I will repeat, you have already conquered; no stronger incentive to victory has been given to man by the immortal gods.

CATO THE CENSOR

IN SUPPORT OF THE OPPIAN LAW[1]

(215 B.C.)

Born in 234 B.C., died in 149; consul in 195; censor in 184; sent to Carthage in 150. Of Cato's orations, numbering at least 150, only fragments have been preserved.

If, Romans, every individual among us had made it a rule to maintain the prerogative and authority of a husband with respect to his own wife, we should have less trouble with the whole sex. But now our privileges, overpowered at home by female contumacy, are, even here in the Forum, spurned and trodden under foot; and because we are unable to withstand each separately we now dread their collective body. I was accustomed to think it a fabulous and

[1] Delivered in the Roman forum in 215 B.C. Reported by Livy. Spillan and Edmonds translation.

The Oppian Law which had been enacted "during the heat of the Punic War," declared that "no woman should possess more than half an ounce of gold, or wear a garment of various colors, or ride in a carriage drawn by horses in a city, or in a town, or any place nearer thereto than one mile, except on occasions of some public religious solemnity." Livy describes the scene in Rome on the day of Cato's speech: "The Capitol was filled with crowds who favored or opposed the law; nor could the matrons be kept at home either by advice or shame, nor even by the commands of their husbands; but they beset every street and pass in the city, beseeching the men as they went down to the forum, that, in the present flourishing state of the commonwealth, when the private fortune of all was

fictitious tale that in a certain island the whole race of males was utterly extirpated by a conspiracy of the women.

But the utmost danger may be apprehended equally from either sex if you suffer cabals and secret consultations to be held: scarcely indeed can I determine, in my own mind, whether the act itself, or the precedent that it affords, is of more pernicious tendency. The latter of these more particularly concerns us consuls and the other magistrates; the former, you, my fellow citizens: for, whether the measure proposed to your consideration be profitable to the State or not is to be determined by you, who are to vote on the occasion.

As to the outrageous behavior of these women, whether it be merely an act of their own, or owing to your instigations, Marcus Fundanius and Lucius Valerius, it unquestionably implies

daily increasing, they would suffer the women to have their former ornaments restored. This throng of women increased daily, for they arrived even from the country towns and villages, and they had at length the boldness to come up to the consuls, pretors, and magistrates, to urge their request. One of the consuls, however, they found especially inexorable—Marcus Porcius Cato."

After the discussion was ended, Livy says, "The women next day poured out into public in much greater numbers, and in a body beset the doors of the tribunes who had protested against the measure of their colleags; nor did they return until their intervention was withdrawn." The law was then repealed "in the twentieth year after it was made." In Smith's "Dictionary" we are told how the women evinced their exultation and triumph by "going in procession through the streets and the forum, bedizened with their now legitimate finery."

culpable conduct in magistrates. I know not whether it reflects greater disgrace on you, tribunes, or on the consuls: on you certainly, if you have brought these women hither for the purpose of raising tribunitian seditions; on us, if we suffer laws to be imposed on us by a secession of women, as was done formerly by that of the common people. It was not without painful emotions of shame that I, just now, made my way into the Forum through the midst of a band of women.

Had I not been restrained by the respect for the modesty and dignity of some individuals among them, rather than of the whole number, and been unwilling that they should be seen rebuked by a consul, I should not have refrained from saying to them, "What sort of practise is this, of running out into public, besetting the streets, and addressing other women's husbands? Could not each have made the same request to her husband at home? Are your blandishments more seducing in public than in private, and with other women's husbands than with your own? Altho if females would let their modesty confine them within the limits of their own rights, it did not become you, even at home, to concern yourselves about any laws that might be passed or repealed here." Our ancestors thought it not proper that women should perform any, even private business, without a director; but that they should be ever under the control of parents, brothers, or hus-

bands. We, it seems, suffer them, now, to interfere in the management of State affairs, and to thrust themselves into the forum, into general assemblies, and into assemblies of election: for what are they doing at this moment in your streets and lanes? What, but arguing, some in support of the motion of tribunes; others contending for the repeal of the law?

Will you give the reins to their intractable nature, and then expect that themselves should set bounds to their licentiousness, and without your interference? This is the smallest of the injunctions laid on them by usage or the laws, all which women bear with impatience: they long for either liberty—nay, to speak the truth, not for liberty, but for unbounded freedom in every particular; for what will they not attempt if they now come off victorious? Recollect all the institutions respecting the sex, by which our forefathers restrained their profligacy and subjected them to their husbands; and yet, even with the help of all these restrictions, they can scarcely be kept within bounds. If, then, you suffer them to throw these off one by one, to tear them all asunder, and, at last, to be set on an equal footing with yourselves, can you imagine that they will be any longer tolerable? Suffer them once to arrive at an equality with you, and they will from that moment become your superiors.

But, indeed, they only object to any new law being made against them; they mean to depre-

cate, not justice, but severity. Nay, their wish is that a law which you have admitted, established by your suffrages, and found in the practise and experience of so many years to be beneficial, should now be repealed; and that by abolishing one law you should weaken all the rest. No law perfectly suits the convenience of every member of the community; the only consideration is, whether, on the whole, it be profitable to the greater part. If, because a law proves obnoxious to a private individual, it must therefore be canceled and annulled, to what purpose is it for the community to enact laws, which those, whom they were particularly intended to comprehend, could presently repeal? Let us, however, inquire what this important affair is which has induced the matrons thus to run out into public in this indecorous manner, scarcely restraining from pushing into the forum and the assembly of the people.

Is it to solicit that their parents, their husbands, children, and brothers may be ransomed from captivity under Hannibal?

By no means: and far be ever from the commonwealth so unfortunate a situation. Yet, when such was the case, you refused this to the prayers which, on that occasion, their duty dictated. But it is not duty, nor solicitude for their friends; it is religion that has collected them together. They are about to receive the Idæan Mother, coming out of Phrygia from Pessinus.

What motive, that even common decency will

not allow to be mentioned, is pretended for this female insurrection? Hear the answer:

That we may shine in gold and purple; that, both on festival and common days, we may ride through the city in our chariots, triumphing over vanquished and abrogated law, after having captured and wrested from you your suffrages; and that there may be no bounds to our expenses and our luxury.

Often have you heard me complain of the profuse expenses of the women—often of those of the men; and that not only of men in private stations, but of the magistrates; and that the state was endangered by two opposite vices, luxury and avarice—those pests which have ever been the ruin of every state. These I dread the more, as the circumstances of the commonwealth grow daily more prosperous and happy; as the empire increases; as we have passed over into Greece and Asia, places abounding with every kind of temptation that can inflame the passions; and as we have begun to handle even royal treasures: for I greatly fear that these matters will rather bring us into captivity than we them.

Believe me, those statues from Syracuse made their way into this city with hostile effect. I already hear too many commending and admiring the decorations of Athens and Corinth, and ridiculing the earthen images of our Roman gods that stand on the fronts of their temples. For my part, I prefer these gods,—propitious as they

are, and I hope will continue, if we allow them to remain in their own mansions.

In the memory of our fathers, Pyrrhus, by his ambassador Cineas, made trial of the dispositions, not only of our men, but of our women also, by offers of presents: at that time the Oppian Law, for restraining female luxury, had not been made; and yet not one woman accepted a present. What, think you, was the reason? That for which our ancestors made no provision by law on this subject: there was no luxury existing which might be restrained.

As diseases must necessarily be known before their remedies, so passions come into being before the laws which prescribe limits to them. What called forth the Licinian Law, restricting estates to five hundred acres, but the unbounded desire for enlarging estates? What the Cincian Law, concerning gifts and presents, but that the plebeians had become vassals and tributaries to the senate? It is not, therefore, in any degree surprising that no want of the Oppian Law, or of any other, to limit the expenses of the women, was felt at that time, when they refused to receive gold and purple that was thrown in their way and offered to their acceptance. If Cineas were now to go round the city with his presents, he would find numbers of women standing in the public streets ready to receive them.

There are some passions the causes or motives of which I can no way account for. To be debarred of a liberty in which another is in-

dulged may perhaps naturally excite some degree of shame or indignation; yet, when the dress of all is alike, what inferiority in appearance can any one be ashamed of? Of all kinds of shame, the worst, surely, is the being ashamed of frugality or of poverty; but the law relieves you with regard to both; you want only that which it is unlawful for you to have.

This equalization, says the rich matron, is the very thing that I cannot endure. Why do not I make a figure, distinguished with gold and purple? Why is the poverty of others concealed under this cover of law, so that it should be thought that, if the law permitted, they would have such things as they are not now able to procure? Romans, do you wish to excite among your wives an emulation of this sort, that the rich should wish to have what no other can have; and that the poor, lest they should be despised as such, should extend their expenses beyond their abilities? Be assured that when a woman once begins to be ashamed of what she ought not to be ashamed of, she will not be ashamed of what she ought. She who can, will purchase out of her own purse; she who cannot, will ask her husband.

Unhappy is the husband, both he who complies with the request, and he who does not; for what he will not give himself, another will. Now they openly solicit favors from other women's husbands; and, what is more, solicit a law and votes. From some they obtain them;

altho, with regard to you, your property, or your children, you would find it hard to obtain anything from them. If the law ceases to limit the expenses of your wife, you yourself will never be able to limit them. Do not suppose that the matter will hereafter be in the same state in which it was before the law was made on the subject. It is safer that a wicked man should never be accused than that he should be acquitted; and luxury, if it had never been meddled with, would be more tolerable than it will be, now, like a wild beast, irritated by having been chained and then let loose. My opinion is that the Oppian Law ought on no account to be repealed. Whatever determination you may come to, I pray all the gods to prosper it.

SCIPIO AFRICANUS MAJOR

TO HIS MUTINOUS TROOPS[1]

(203 B.C.)

Born about 234 B.C., died in 183; served at Cannæ and while Proconsul conquered Spain; twice defeated Hasdrubal, and in 202 gained the battle of Zama, after which he negotiated the treaty which ended the Second Punic War.

I IMAGINED that language would never fail me in which to address my army; not that I have ever accustomed myself to speaking rather than action, but because having been kept in a camp almost from my boyhood, I had become familiar with the dispositions of soldiers. But I am at a loss both for sentiments and expressions with which to address you, whom I know not even by what name I ought to call. Can I call you countrymen, who have revolted from your country? or soldiers, who have rejected the command and authority of your general, and violated the solemn obligation of your oath? Can I call you enemies? I recognize the persons, faces, dress, and mien of fellow countrymen but I perceive the actions, expressions, intentions, and feelings of enemies; for what have you wished and hoped for but what the Ilergetians and Lacetanians did. Yet they followed Mandonius and Indibilis, men of royal rank, who

[1] Delivered at Sucro, in Spain, in 203 B.C. Reported by Livy. Spillan and Edmonds translation.

were the leaders of their mad project; you conferred the auspices and command upon the Umbrian, Atrius, and the Calenian, Albius. Deny, soldiers, that you were all concerned in this measure, or that you approved of it when taken. I shall willingly believe, when you disclaim it, that it was the folly and madness of a few. For the acts which have been committed are of such a nature that, if the whole army participated in them, they could not be expiated without atonements of tremendous magnitude. Upon these points, like wounds, I touch with reluctance; but unless touched and handled, they can not be cured. For my own part, I believed that, after the Carthaginians were expelled from Spain, there was not a place in the whole province where, or any persons to whom, my life was obnoxious; such was the manner in which I had conducted myself, not only toward my allies, but even toward my enemies.

But lo, even in my own camp, so much was I deceived in my opinion, the report of my death was not only readily believed, but anxiously waited for. Not that I wish to implicate you all in this enormity; for, be assured, if I supposed that the whole of my army desired my death, I would here immediately expire before your eyes; nor could I take any pleasure in a life which was odious to my countrymen and my soldiers. But every multitude is in its nature like the ocean, which, tho in itself incapable of motion, is excited by storms and winds. So, also,

in yourselves there is calm and there are storms; but the cause and origin of your fury are entirely attributable to those who led you on; you have caught your madness by contagion.

Nay, even this day you do not appear to me to be aware to what a pitch of frenzy you have proceeded; what a heinous crime you have dared to commit against myself, your country, your parents, your children; against the gods, the witnesses of your oath; against the auspices under which you serve; against the laws of war, the discipline of your ancestors, and the majesty of the highest authority. With regard to myself, I say nothing. You may have believed the report of my death rather inconsiderately than eagerly. Lastly, suppose me to be such a man that it could not at all be a matter of astonishment that my army should be weary of my command; yet what had your country deserved of you, which you betrayed by making common cause with Mandonius and Indibilis? What the Roman people, when, taking the command from the tribunes appointed by their suffrages, you conferred it on private men? When, not content even with having them for tribunes, you, a Roman army, conferred the fasces of your general upon men who never had a slave under their command? Albius and Atrius had their tents in your general's pavilion. With them the trumpet sounded, from them the word was taken; they sat upon the tribunal of Scipio, upon whom the lictor attended; for them the crowd

was cleared away as they moved along, before them the fasces with the axes were carried. When showers of stones descend, lightnings are darted from the heavens, and animals give birth to monsters, you consider these things as prodigies. This is a prodigy which can be expiated by no victims, by no supplications, without the blood of those men who have dared to commit so great a crime.

Now, tho villainy is never guided by reason, yet, so far as it could exist in so nefarious a transaction, I would fain know what was your design. Formerly, a legion which was sent to garrison Rhegium wickedly put to the sword the principal inhabitants, and kept possession of that opulent city through a space of ten years; on account of which enormity the entire legion, consisting of four thousand men, were beheaded in the Forum at Rome. But they, in the first place, did not put themselves under the direction of Atrius the Umbrian, scarcely superior to a scullion, whose name even was ominous, but of Decius Jubellius, a military tribune; nor did they unite themselves with Pyrrhus, or with the Samnites or Lucanians, the enemies of the Roman people. But you made common cause with Mandonius and Indibilis, and intended also to have united your arms with them. They intended to have held Rhegium as a lasting settlement, as the Campanians held Capua, which they took from its ancient Tuscan inhabitants, and as the Mamertines held Messana in Sicily, with-

out any design of commencing without provocation a war upon the Roman people or their allies. Was it your purpose to hold Sucro as a place of abode? here had I, your general, left you on my departure after the reduction of the province, you would have been justified in imploring the interference of gods and men, because you could not return to your wives and children.

But suppose that you banished from your minds all recollection of these, as you did of your country and myself; I would wish to track the course of a wicked design, but not of one utterly insane. While I was alive, and the rest of the army safe, with which in one day I took Carthage, with which I routed, put to flight, and expelled from Spain four generals and four armies of the Carthaginians; did you, I say, who were only eight thousand men,[1] all of course of less worth than Albius and Atrius, to whom you subjected yourselves, hope to wrest the province of Spain out of the hands of the Roman people? I lay no stress upon my own name; I put it out of the question. Let it be supposed that I have not been injured by you in any respect beyond the ready credence of my death. What! if I were dead, was the state to expire with me? Was the empire of the Roman people to fall with me? Jupiter, most good and great, would not have permitted that the existence of the city,

[1] This force had been placed on the Iberus (now the Ebro) to guard the settlements on its eastern shore against the Carthaginians.

built, under the auspices and sanction of the gods, to last forever, should terminate with that of this frail and perishable body.

The Roman people have survived those many and distinguished generals who were all cut off in one war—Flaminius, Paulus, Gracchus, Posthumius, Albinus, Marcus Marcellus, Titus Quinctius Crispinus, Cneius Fulvius, my kinsmen the Scipios—and will survive a thousand others who may perish, some by the sword, others by disease; and would the Roman state have been buried with my single corpse? You yourselves, here in Spain, when your two generals, my father and my uncle, fell, chose Septimus Marcius as your general to oppose the Carthaginians, exulting on account of their recent victory. And thus I speak, on the supposition that Spain would have been without a leader. Would Marcus Silanus, who was sent into the province with the same power and the same command as myself, would Lucius Scipio, my brother, and Caius Lælius, lieutenant-generals, have been wanting to avenge the majesty of the empire? Could the armies, the generals themselves, their dignity or their cause, be compared with one another? And even had you got the better of all these, would you bear arms in conjunction with the Carthaginians against your country, against your countrymen? Would you wish that Africa should rule Italy, and Carthage the city of Rome? If so, for what offense on the part of your country?

An unjust sentence of condemnation, and a

miserable and undeserved banishment, formerly induced Coriolanus to go and fight against his country; he was restrained, however, by private duty from public parricide. What grief, what resentment instigated you? Was the delay of your pay for a few days, during the illness of your general, a reason of sufficient weight for you to declare war against your country? to revolt from the Roman people and join the Ilergetians? to leave no obligation, divine or human, unviolated? Without doubt, soldiers, you were mad; nor was the disease which seized my frame more violent than that with which your minds were affected. I shrink with horror from the relation of what men believed, what they hoped and wished. Let oblivion cover all these things, if possible; if not, however it be, let them be covered in silence. I must confess my speech must have appeared to you severe and harsh; but how much more harsh, think you, must your actions be than my words! Do you think it reasonable that I should suffer all the acts which you have committed, and that you should not bear with patience even to hear them mentioned? But you shall not be reproached even with these things any further. I could wish that you might as easily forget them as I shall. Therefore, as far as relates to the general body of you, if you repent of the error you have committed, I shall have received sufficient, and more than sufficient, atonement for it. Albius the Calenian, and Atrius the Umbrian, with

the rest of the principal movers of this impious mutiny, shall expiate with their blood the crime they have perpetrated. To yourselves, if you have returned to a sound state of mind, the sight of their punishment ought not only to be not unpleasant, but even gratifying; for there are no persons to whom the measures they have taken are more hostile and injurious than to you.

THE GRACCHI

I

FRAGMENTS BY TIBERIUS GRACCHUS[1]

(ABOUT 133 B.C.)

Born about 168 B.C., died in 133; eldest son of Cornelia, the daughter of Scipio Africanus Major; accompanied Scipio Africanus Minor to Carthage; Questor in 137; served in the Numantine War; Tribune of the people in 133; secured the revival of the Licinian Agrarian Law of 367 B.C., in 133; killed with many of his followers in an electoral disturbance in Rome.

THE wild beasts of Italy[2] have their caves to retire to, but the brave men who spill their blood in her cause have nothing left but air and light. Without houses, without settled habitations, they wander from place to place with their wives and children; and their generals do but mock them when, at the head of their armies, they exhort their men to fight for their sepulchers and the gods of their hearths, for among such numbers perhaps there is not one Roman who has an altar that has belonged to his ancestors or a sepulcher in which their ashes rest. The private soldiers

[1] Of the speeches of the Gracchi only a few fragments have come down to us, and these mainly through Plutarch. Doubtless many fine passages existed in those lost books of Livy, over which generations of scholars have shed lamentations.

[2] Plutarch says this speech by Tiberius Gracchus "filled the people with enthusiastic fury, and none of his adversaries durst pretend to answer him." Smith, in his "Dictionary," refers to it as "a noble specimen of the deeply felt and impressive eloquence with which Gracchus addressed the people in those days."

fight and die to advance the wealth and luxury of the great, and they are called masters of the world without having a sod to call their own.

Is it not just that what belongs to the people should be shared by the people? Is a man with no capacity for fighting more useful to his country than a soldier? Is a citizen inferior to a slave? Is an alien, or one who owns some of his country's soil, the best patriot? You have won by war most of your possessions, and hope to acquire the rest of the habitable globe. But now it is but a hazard whether you gain the rest by bravery or whether by your weakness and discords you are robbed of what you have by your foes. Wherefore, in prospect of such acquisitions, you should if need be spontaneously, and of your own free will, yield up these lands to those who will rear children for the service of the State. Do not sacrifice a great thing while striving for a small, especially as you are to receive no contemptible compensation for your expenditure on the land, in free ownership of five hundred jugera secure forever, and in case you have sons, of two hundred and fifty more for each of them.

The person of a tribune, I acknowledge, is sacred and inviolable,[1] because he is consecrated

[1] Tiberius, having deposed one of his colleags, a tribune, caused offense in that he "had robbed that high office of its dignity." He then, says Plutarch, "called the commons together again," and

to the people, and takes their interests under his protection. But when he deserts those interests, and becomes an oppressor of the people; when he retrenches their privileges, and takes away their liberty of voting; by those acts he deprives himself, for he no longer keeps to the intention of his employment. Otherwise, if a tribune should demolish the Capitol, and burn the docks and naval stores, his person could not be touched. A man who should do such things as those, might still be a tribune, though a vile one; but he who diminishes the privileges of the people, ceases to be a tribune of the people.

Does it not shock you to think that a tribune should be able to imprison a consul, and the people not have it in their power to deprive a tribune of his authority, when he uses it against those who gave it? For the tribunes, as well as the consuls, are elected by the people. Kingly government seems to comprehend all authority in itself, and kings are consecrated with the most awful ceremonies; yet the citizens expelled Tarqin, when his administration became iniquitous, and, for the offense of one man, the ancient government, under whose auspices Rome was erected, was entirely abolished.

What is there in Rome so sacred and venerable as the Vestal Virgins who keep the perpetual fire? yet if any of them transgress the rules of

made a speech, from which Plutarch makes this extract, "by way of specimen of the power and strength of his eloquence." The Langhorne translation.

her order, she is buried alive. For they who are guilty of impiety against the gods, lose that sacred character, which they had only for the sake of the gods. So a tribune who injures the people can be no longer sacred or inviolable on the people's account. He destroys that power in which alone his strength lay. If it is just for him to be invested with the tribunal authority by a majority of tribes, is it not more just for him to be deposed by the suffrages of them all? What is more sacred and inviolable than the offerings in the temples of the gods? yet no one pretends to hinder the people from making use of them, or removing them, whenever they please. And, indeed, that the tribune's office is not inviolable or unremovable, appears from hence, that several have voluntarily laid it down, or been discharged at their own request.

II

FRAGMENTS BY CAIUS GRACCHUS[1]

(ABOUT 122 B.C.)

Born about 161 B.C.; served in Spain with Scipio Africanus Minor; Questor in Sardinia in 126-123; elected Tribune of the people in 123, when he secured a renewal of the Agrarian Law passed in the time of his brother, built and improved roads, and sought to establish democratic government in Rome; reelected Tribune in 122; failed of reelection in 121; killed in a disturbance in Rome in 121.

My life in the province was not planned to suit my ambition, but your interests. There was no gormandizing with me, no handsome slaves in waiting, and at my table your sons saw more seemliness than at headquarters. No man can say without lying that I ever took a farthing as a present or put anyone to expense. I was there two years; and if a single courtezan ever crossed my doors, or if proposals from me were ever

[1] Caius Gracchus was the greatest orator of his time in Rome. Dion Cassius, the historian, who lived 300 years later than Caius, has preserved for us the tradition that was still extant in his time. He says Caius "far surpassed Tiberius in his gift of language" and "was the first to walk up and down in the assemblies which he haranged, and the first to bear his arms; hence neither of these practises has been thought improper since he employed them." Plutarch confirms this testimony: "When he entered upon his office he soon became the leading tribune, partly by means of his eloquence, in which he was greatly superior to the rest, and partly on account of the misfortunes of his family, which gave him opportunity to bewail the cruel fate of his brothers." Cicero, born sixteen years after the death of Caius, said he "was the first man who, in an old literature, appeared with a new language."

made to anyone's slave-pet, set me down for the vilest and most infamous of men. And if I was so scrupulous toward slaves, you may judge what my life must have been with your sons. And, citizens, here is the fruit of such a life. I left Rome with a full purse and have brought it back empty. Others took out their wine jars full of wine, and brought them back full of money.

Your forefathers declared war against Felisci, in order to revenge the cause of Genucius, one of their tribunes, to whom that people had given scurrilous language; and they thought capital punishment little enough for Caius Veturius, because he alone did not break way for a tribune, who was passing through the forum. But you suffered Tiberius to be despatched with bludgeons before your eyes, and his dead body to be dragged from the Capitol through the middle of the city in order to be thrown into the river. Such of his friends, too, as fell into their hands, were put to death without form of trial. Yet, by the custom of our country, if any person under a prosecution for a capital crime did not appear, an officer was sent to his door in the morning, to summon him by sound of trumpet, and the judges would never pass sentence before so public a citation. So tender were our ancestors in any matter where the life of a citizen was concerned.[1]

[1] The Langhorne translation.

CAIUS MEMMIUS

ON A CORRUPT OLIGARCHY[1]

(ABOUT 110 B.C.)

Born in — B.C., died in 100; Tribune of the Plebs in 111; vigorously opposed the oligarchical party during the war with Jugurtha, and by exposing corruption, opened the way to command of the army by Marius; while a candidate for Consul in 100, slain by a mob armed with bludgeons.

WERE not my zeal for the good of the state, my fellow citizens, superior to every other feeling, there are many considerations which would deter me from appearing in your cause; I allude to the power of the opposite party, your own tameness of spirit, the absence of all justice, and, above all, the fact that integrity is attended with more danger than honor. Indeed, it grieves me to relate, how, during the last fifteen years, you have been a sport to the arrogance of an oligarchy; how dishonorably, and how utterly unavenged, your defenders have perished; and how your spirit has become degenerate by sloth and indolence; for not even now, when your enemies are in your power, will you rouse yourselves to action, but continue still to stand in awe of those to whom you should be a terror.

Yet, notwithstanding this state of things, I feel prompted to make an attack on the power of

[1] Delivered to an assembly of the people in Rome. Reported by Sallust. Translated by John S. Watson.

that faction. That liberty of speech, therefore, which has been left me by my father, I shall assuredly exert against them; but whether I shall use it in vain, or for your advantage, must, my fellow citizens, depend upon yourselves. I do not, however, exhort you, as your ancestors have often done, to rise in arms against injustice. There is at present no need of violence, no need of secession; for your tyrants must work their fall by their own misconduct.

After the murder of Tiberius Gracchus, whom they accused of aspiring to be king, persecutions were instituted against the common people of Rome; and after the slaughter of Caius Gracchus and Marcus Fulvius, many of your order were put to death in prison. But let us leave these proceedings out of the question; let us admit that to restore their rights to the people, was to aspire to sovereignty; let us allow that what cannot be avenged without shedding the blood of citizens, was done with justice. You have seen with silent indignation, however, in past years, the treasury pillaged; you have seen kings, and free people, paying tribute to a small party of Patricians, in whose hands were both the highest honors and the greatest wealth; but to have carried on such proceedings with impunity, they now deem but a small matter; and, at last, your laws and your honor, with every civil and religious obligation, have been sacrificed for the benefit of your enemies. Nor do they, who have done these things, show either shame or contri-

tion, but parade proudly before your faces, displaying their sacerdotal dignities, their consulships, and some of them their triumphs, as if they regarded them as marks of honor, and not as fruits of their dishonesty. Slaves, purchased with money, will not submit to unjust commands from their masters; yet you, my fellow citizens, who are born to empire, tamely endure oppression.

But who are these, that have thus taken the government into their hands? Men of the most abandoned character, of blood-stained hands, of insatiable avarice, of enormous guilt, and of matchless pride; men by whom integrity, reputation, public spirit, and indeed everything, whether honorable or dishonorable, is converted to a means of gain. Some of them make it their defense that they have killed tribunes of the people; others, that they have instituted unjust prosecutions; others, that they have shed your blood; and thus, the more atrocities each has committed, the greater is his security; while your oppressors, whom the same desires, the same aversions, and the same fears, combine in strict union (a union which among good men is friendship, but among the bad confederacy in guilt), have excited in you, through your want of spirit, that terror which they ought to feel for their own crimes.

But if your concern to preserve your liberty were as great as their ardor to increase their power of oppression, the state would not be dis-

tracted as it is at present; and the marks of favor which proceed from you, would be conferred, not on the most shameless, but on the most deserving. Your forefathers, in order to assert their rights and establish their authority, twice seceded in arms to Mount Aventine; and will not you exert yourselves, to the utmost of your power, in defense of that liberty which you received from them? Will you not display so much the more spirit in the cause, from the reflection that it is a greater disgrace to lose what has been gained, than not to have gained it at all?

But some will ask me, "What course of conduct, then, would you advise us to pursue?" I would advise you to inflict punishment on those who have sacrificed the interests of their country to the enemy; not, indeed, by arms or any violence (which would be more unbecoming, however, for you to inflict than for them to suffer), but by prosecutions, and by the evidence of Jugurtha himself, who, if he has really surrendered, will doubtless obey your summons; whereas, if he shows contempt for it, you will at once judge what sort of a peace or surrender it is, from which springs impunity to Jugurtha for his crimes, immense wealth to a few men in power, and loss and infamy to the republic.

But perhaps you are not yet weary of the tyranny of these men; perhaps these times please you less than those when kingdoms, provinces, laws, rights, the administration of justice, war

and peace, and indeed everything civil and religious, was in the hands of an oligarchy; while you—that is, the people of Rome—tho unconquered by foreign enemies, and rulers of all nations around, were content with being allowed to live: for which of you had spirit to throw off your slavery? For myself, indeed, tho I think it most disgraceful to receive an injury without resenting it, yet I could easily allow you to pardon these basest of traitors, because they are your fellow citizens, were it not certain that your indulgence would end in your destruction. For such is their presumption, that to escape punishment for their misdeeds will have but little effect upon them, unless they be deprived, at the same time, of the power of doing mischief; and endless anxiety will remain for you, if you shall have to reflect that you must either be slaves or preserve your liberty by force of arms.

Of mutual trust, or concord, what hope is there? They wish to be lords, you desire to be free; they seek to inflict injury, you to repel it; they treat your allies as enemies, your enemies as allies. With feelings so opposite, can peace or friendship subsist between you? I warn, therefore, and exhort you, not to allow such enormous dishonesty to go unpunished. It is not an embezzlement of the public money that has been committed; nor is it a forcible extortion of money from your allies—offenses which, tho great, are now, from their frequency, considered

as nothing; but the authority of the senate, and your own power, have been sacrificed to the bitterest of enemies, and the public interest has been betrayed for money, both at home and abroad; and unless these misdeeds be investigated, and punishment be inflicted on the guilty, what remains for us but to live the slaves of those who committed them? For those who do what they will with impunity are undoubtedly kings.

I do not, however, wish to encourage you, O Romans, to be better satisfied at finding your fellow citizens guilty than innocent, but merely to warn you not to bring ruin on the good, by suffering the bad to escape. It is far better, in any government, to be unmindful of a service than of an injury; for a good man, if neglected, only becomes less active, but a bad man, more daring. Besides, if the crimes of the wicked are suppressed, the state will seldom need extraordinary support from the virtuous.

CAIUS MARIUS

ON BEING ACCUSED OF A LOW ORIGIN[1]

(106 B.C.)

Born about 156 B.C., died in 86; served in Africa under the younger Scipio; married Julia, the aunt of Julius Cæsar; elected Consul of the Plebs in 107; successfully conducted war against Jugurtha in 106, the Teutones in 103–102, and the Cimbri in 101; made Consul for the sixth time in 100; suppressed civil war under Sulla in 88–87; Consul again in 86.

I AM sensible, my fellow citizens, that the eyes of all men are turned upon me; that the just and good favor me, as my services are beneficial to the state, but that the nobility seek occasion to attack me. I must therefore use the greater exertion, that you may not be deceived in me, and that their views may be rendered abortive. I have led such a life, indeed, from my boyhood to the present hour, that I am familiar with every kind of toil and danger; and that exertion which, before your kindness to me, I practised gratuitously, it is not my intention to relax after having received my reward. For those who have pretended to be men of worth only to secure their election, it may be difficult to con-

[1] Delivered in 106 B.C., before an assembly of the people in Rome called by himself "as well to encourage them to enlist," says Sallust, "as to inveigh, according to his practise, against the nobility." Reported by Sallust. Translated by John S. Watson.

duct themselves properly in office; but to me, who has passed my whole life in the most honorable occupations, to act well has from habit become nature.

You have commanded me to carry on the war against Jugurtha[1]—a commission at which the nobility are highly offended. Consider with yourselves, I pray you, whether it would be a change for the better, if you were to send to this, or to any other such appointment, one of yonder crowd of nobles—a man of ancient family, of innumerable statues, and of no military experience—in order forsooth, that in so important an office, and being ignorant of everything connected with it, he may exhibit hurry and trepidation, and select one of the people to instruct him in his duty. For so it generally happens, that he whom you have chosen to direct, seeks another to direct him. I know some, my fellow citizens, who, after they have been elected consuls, have begun to read the acts of their ancestors, and the military precepts of the Greeks—persons who invert the order of things; for tho to discharge the duties of the office is posterior, in point of time, to election, it is, in reality and practical importance, prior to it.

[1] War against Jugurtha, king of Numidia, had been declared six years before (in 112 B.C.), but owing to bribes from Jugurtha no Roman general had fought him successfully until 109, when Metellus forced him to seek protection from another African king. Marius now succeeded Metellus, under whom, in a previous campaign, he had served.

Compare now, my fellow citizens, me, who am *a new man*, with those haughty nobles. What they have but heard or read, I have witnessed or performed. What they have learned from books, I have acquired in the field; and whether deeds or words are of greater estimation, it is for you to consider. They despise my humbleness of birth; I contemn their imbecility. My condition is made an objection to me; their misconduct is a reproach to them. The circumstance of birth, indeed, I consider as one and the same to all, but think that he who best exerts himself is the noblest. And could it be inquired of the fathers of Albinus and Bestia, whether they would rather be the parents of them or of me, what do you suppose that they would answer, but that they would wish the most deserving to be their offspring? If the patricians justly despise me, let them also despise their own ancestors, whose nobility, like mine, had its origin in merit. They envy me the honor that I have received; let them also envy me the toils, the abstinence, and the perils, by which I obtained that honor. But they, men eaten up with pride, live as if they disdained all the distinctions that you can bestow, and yet sue for those distinctions as if they had lived so as to merit them. Yet those are assuredly deceived, who expect to enjoy, at the same time, things so incompatible as the pleasures of indolence and the rewards of honorable exertion.

When they speak before you, or in the senate,

they occupy the greatest part of their orations in extolling their ancestors; for they suppose that, by recounting the heroic deeds of their forefathers, they render themselves more illustrious. But the reverse of this is the case; for the more glorious were the lives of their ancestors, the more scandalous is their own inaction. The truth, indeed, is plainly this: that the glory of ancestors sheds a light on their posterity, which suffers neither their virtues nor their vices to be concealed. Of this light, my fellow citizens, I have no share; but I have what confers much more distinction—the power of relating my own actions. Consider, then, how unreasonable they are; what they claim to themselves for the merit of others, they will not grant to me for my own, alleging, forsooth, that I have no statues, and that my distinction is newly acquired; but it is surely better to have acquired such distinction myself than to bring disgrace on that received from others.

I am not ignorant that, if they were inclined to reply to me, they would make an abundant display of eloquent and artful language. Yet, since they attack both you and myself, on occasion of the great favor which you have conferred upon me, I did not think proper to be silent before them, lest any one should construe my forbearance into a consciousness of demerit. As for myself, indeed, nothing that is said of me, I feel assured, can do me injury; for what is true, must of necessity speak in my favor;

what is false, my life and character will refute. But since your judgment, in bestowing on me so distinguished an honor and so important a trust, is called in question, consider, I beseech you, again and again, whether you are likely to repent of what you have done. I can not, to raise your confidence in me, boast of the statues, or triumphs, or consulships of my ancestors; but, if it be thought necessary, I can show you spears, a banner, caparisons for horses, and other military rewards, besides the scars of wounds on my breast. These are my statues; this is my nobility; honors, not left like theirs, by inheritance, but acquired amid innumerable toils and dangers.

My speech, they say, is inelegant; but that I have ever thought of little importance. Worth sufficiently displays itself; it is for my detractors to use studied language, that they may palliate base conduct by plausible words. Nor have I learned Greek; for I had no wish to acquire a tongue that adds nothing to the valor of those who teach it. But I have gained other accomplishments, such as are of the utmost benefit to a state: I have learned to strike down an enemy; to be vigilant at my post; to fear nothing but dishonor; to bear cold and heat with equal endurance; to sleep on the ground; and to sustain at the same time hunger and fatigue. And with such rules of conduct I shall stimulate my soldiers, not treating them with rigor and myself with indulgence, nor making their toils my

glory. Such a mode of commanding is at once useful to the State, and becoming to a citizen. For to coerce your troops with severity, while you yourself live at ease, is to be a tyrant, not a general.

It was by conduct such as this, my fellow citizens, that your ancestors made themselves and the republic renowned. Our nobility, relying on their forefathers' merits, tho totally different from them in conduct, disparage us who emulate their virtues and demand of you every public honor, as due, not to their personal merit, but to their high rank. Arrogant pretenders, and utterly unreasonable! For tho their ancestors left them all that was at their disposal—their riches, their statues, and their glorious names—they left them not, nor could leave them, their virtue; which alone, of all their possessions, could neither be communicated nor received.

They reproach me as being mean, and of unpolished manners, because, forsooth, I have but little skill in arranging an entertainment, and keep no actor, nor give my cook higher wages than my steward—all which charges I must, indeed, acknowledge to be just; for I learned from my father, and other venerable characters, that vain indulgences belong to women, and labor to men; that glory, rather than wealth, should be the object of the virtuous; and that arms and armor, not household furniture, are marks of honor. But let the nobility, if they please, pursue what is delightful and dear to them; let

them devote themselves to licentiousness and luxury; let them pass their age as they have passed their youth, in revelry and feasting, the slaves of gluttony and debauchery; but let them leave the toil and dust of the field, and other such matters, to us, to whom they are more grateful than banquets. This, however, they will not do; for when these most infamous of men have disgraced themselves by every species of turpitude, they proceed to claim the distinctions due to the most honorable. Thus it most unjustly happens that luxury and indolence, the most disgraceful of vices, are harmless to those who indulge in them, and fatal only to the innocent commonwealth.

As I have now replied to my calumniators, as far as my own character required, tho not so fully as their flagitiousness deserved, I shall add a few more words on the state of public affairs. In the first place, my fellow citizens, be of good courage with regard to Numidia; for all that hitherto protected Jugurtha, avarice, inexperience, and arrogance, you have entirely removed. There is an army in it, too, which is well acquainted with the country, tho, assuredly, more brave than fortunate; for a great part of it has been destroyed by the avarice or rashness of its commanders. Such of you, then, as are of military age, cooperate with me, and support the cause of your country; and let no discouragement, from the ill fortune of others, or the arrogance of the late commanders, affect any

one of you. I myself shall be with you, both on the march and in the battle; both to direct your movements and to share your dangers. I shall treat you and myself on every occasion alike; and, doubtless, with the aid of the gods, all good things, victory, spoil, and glory, are ready to our hands, tho, even if they were doubtful or distant, it would still become every able citizen to act in defense of his country. For no man, by slothful timidity, has escaped the lot of mortals; nor has any parent wished for his children that they might live forever, but rather that they might act in life with virtue and honor. I would add more, my fellow citizens, if words could give courage to the faint-hearted; to the brave I think that I have said enough.

CICERO

I

THE FIRST ORATION AGAINST VERRES[1]

(70 B.C.)

Born in 106 B.C., died in 43; served in the Social War in 89; Questor in Sicily in 75; Edile in 69; Pretor in 66; Consul during the Catiline conspiracy; banished in 58; Proconsul of Cilicia in 51-50; with the Pompeians in 49; proscribed by the Second Triumvirate, and slain in 43; of his orations fifty-seven have been preserved.

THAT which was above all things to be desired, O judges, and which above all things was calculated to have the greatest influence toward allaying the unpopularity of your order, and putting an end to the discredit into which your judicial decisions have fallen, appears to have been thrown in your way, and given to you not by any human contrivance, but almost by the interposition of the gods, at a most important crisis of the republic. For an opinion has now become established, pernicious to us, and pernicious to the republic, which has been the common talk of every one, not only at Rome, but among foreign nations also,—that in the courts of law as they exist at present, no wealthy man, however guilty he may be, can possibly be convicted.

[1] Delivered in Rome in 70 B.C. Translated by Charles Duke Yonge. Abridged. The only one of Cicero's six orations against Verres that was actually delivered. Verres, as governor of Sicily, had plundered that island of its art treasures and other property.

Now at this time of peril to your order and to your tribunal, when men are ready to attempt by harangues, and by the proposal of new laws, to increase the existing unpopularity of the senate, Caius Verres is brought to trial as a criminal—a man condemned in the opinion of every one by his life and actions, but acquitted by the enormousness of his wealth according to his own hope and boast. I, O judges, have undertaken this cause as prosecutor with the greatest good wishes and expectation on the part of the Roman people, not in order to increase the unpopularity of the senate, but to relieve it from the discredit which I share with it. For I have brought before you a man, by acting justly in whose case you have an opportunity of retrieving the lost credit of your judicial proceedings, of regaining your credit with the Roman people, and of giving satisfaction to foreign nations; a man, the embezzler of the public funds, the petty tyrant of Asia and Pamphylia, the robber who deprived the city of its rights, the disgrace and ruin of the province of Sicily. And if you come to a decision about this man with severity and a due regard to your oaths, that authority which ought to remain in you will cling to you still; but if that man's vast riches shall break down the sanctity and honesty of the courts of justice, at least I shall achieve this, that it shall be plain that it was rather honest judgment that was wanting to the republic, than a criminal to the judges or an accuser to the criminal.

I, indeed, that I may confess to you the truth about myself, O judges, tho many snares were laid for me by Caius Verres, both by land and sea, which I partly avoided by my own vigilance, and partly warded off by the zeal and kindness of my friends, yet I never seemed to be incurring so much danger, and I never was in such a state of great apprehension, as I am now in this very court of law. Nor does the expectation which people have formed of my conduct of this prosecution, nor this concourse of so vast a multitude as is here assembled, influence me (tho indeed I am greatly agitated by these circumstances) so much as his nefarious plots which he is endeavoring to lay at one and the same time against me, against you, against Marcus Glabrio, the pretor, and against the allies, against foreign nations, against the senate, and even against the very name of senator; whose favorite saying it is that they have got to fear who have stolen only as much as is enough for themselves, but that he has stolen so much that it may easily be plenty for many; that nothing is so holy that it can not be corrupted, or so strongly fortified that it can not be stormed by money. But if he were as secret in acting as he is audacious in attempting, perhaps in some particular he might some time or other have escaped our notice.

But it happens very fortunately that to his incredible audacity there is joined a most unexampled folly. For as he was unconcealed in

committing his robberies of money, so in his hope of corrupting the judges he has made his intentions and endeavors visible to every one. He says that only once in his life has he felt fear, at the time when he was first impeached as a criminal by me; because he was only lately arrived from his province, and was branded with unpopularity and infamy, not modern but ancient and of long standing; and, besides that, the time was unlucky, being very ill-suited for corrupting the judges. Therefore, when I had demanded a very short time to prosecute my inquiries in Sicily, he found a man to ask for two days less to make investigations in Achaia; not with any real intention of doing the same with his diligence and industry, that I have accomplished by my labor, and daily and nightly investigations. For the Achæan inquisitor never even arrived at Brundusium. I in fifty days so traveled over the whole of Sicily that I examined into the records and injuries of all the tribes and of all private individuals, so that it was easily visible to every one, that he had been seeking out a man not really for the purpose of bringing the defendant whom he accused to trial, but merely to occupy the time which ought to belong to me.

Now that most audacious and most senseless man thinks this. He is aware that I am come into court so thoroughly prepared and armed, that I shall fix all his thefts and crimes not only in your ears, but in the very eyes of all men.

He sees that many senators are witnesses of his audacity; he sees that many Roman knights are so, too, and many citizens, and many of the allies besides to whom he has done unmistakable injuries. He sees also that very numerous and very important deputations have come here at the same time from most friendly cities, armed with the public authority and evidence collected by their states.

In truth, what genius is there so powerful, what faculty of speaking, what eloquence so mighty, as to be in any particular able to defend the life of that man convicted as it is of so many vices and crimes, and long since condemned by the inclinations and private sentiments of every one. And, to say nothing of the stains and disgraces of his youth, what other remarkable event is there in his questorship, that first step to honor, except that Cnæus Carbo was robbed by his questor of the public money? that the consul was plundered and betrayed? his army deserted? his province abandoned? the holy nature and obligations imposed on him by lot violated?—whose lieutenancy was the ruin of all Asia and Pamphylia, in which provinces he plundered many houses, very many cities, all the shrines and temples; when he renewed and repeated against Cnæus Dolabella his ancient wicked tricks when he had been questor, and did not only in his danger desert, but even attack and betray the man to whom he had been lieutenant, and proquestor, and whom he had

brought into odium by his crimes; whose city pretorship was the destruction of the sacred temples and the public works, and, as to his legal decisions, was the adjudging and awarding of property contrary to all established rules and precedents. But now he has established great and numerous monuments and proofs of all his vices in the province of Sicily, which he for three years so harassed and ruined that it can by no possibility be restored to its former condition, and appears scarcely able to be at all recovered after a long series of years, and a long succession of virtuous pretors. While this man was pretor the Sicilians enjoyed neither their own laws, nor the decrees of our senate, nor the common rights of every nation. Every one in Sicily has only so much left as either escaped the notice or was disregarded by the satiety of that most avaricious and licentious man.

No legal decision for three years was given on any other ground but his will; no property was so secure to any man, even if it had descended to him from his father and grandfather, but he was deprived of it at his command; enormous sums of money were exacted from the property of the cultivators of the soil by a new and nefarious system. The most faithful of the allies were classed in the number of enemies. Roman citizens were tortured and put to death like slaves; the greatest criminals were acquitted in the courts of justice through bribery; the

most upright and honorable men, being prosecuted while absent, were condemned and banished without being heard in their own defense; the most fortified harbors, the greatest and strongest cities, were laid open to pirates and robbers; the sailors and soldiers of the Sicilians, our own allies and friends, died of hunger; the best built fleets on the most important stations were lost and destroyed, to the great disgrace of the Roman people. This same man while pretor plundered and stripped those most ancient monuments, some erected by wealthy monarchs and intended by them as ornaments for their cities; some, too, the work of our own generals, which they either gave or restored as conquerors to the different states in Sicily. And he did this not only in the case of public statues and ornaments, but he also plundered all the temples consecrated in the deepest religious feelings of the people. He did not leave, in short, one god to the Sicilians which appeared to him to be made in a tolerable workmanlike manner, and with any of the skill of the ancients.

I am prevented by actual shame from speaking of his nefarious licentiousness as shown in rapes and other such enormities; and I am unwilling also to increase the distress of those men who have been unable to preserve their children and their wives unpolluted by his wanton lust. But, you will say, these things were done by him in such a manner as not to be notorious to all men. I think there is no man who has heard his name

who cannot also relate wicked actions of his; so that I ought rather to be afraid of being thought to omit many of his crimes, than to invent any charges against him. And indeed I do not think that this multitude which has collected to listen to me wishes so much to learn of me what the facts of the case are, as to go over it with me, refreshing its recollection of what it knows already.

And as this is the case, that senseless and profligate man attempts to combat me in another manner. He does not seek to oppose the eloquence of any one else to me; he does not rely on the popularity, or influence, or authority of any one. He pretends that he trusts to these things; but I see what he is really aiming at (and indeed he is not acting with any concealment). He sets before me empty titles of nobility—that is to say, the names of arrogant men, who do not hinder me so much by being noble, as assist me by being notorious; he pretends to rely on their protection, when he has in reality been contriving something else this long time. What hope he now has, and what he is endeavoring to do, I will now briefly explain to you, O judges.

But first of all, remark, I beg you, how the matter has been aranged by him from the beginning. When he first returned from the province, he endeavored to get rid of this prosecution by corrupting the judges at a great expense; and this object he continued to keep in view till the conclusion of the appointment of the

judges. After the judges were appointed, because in drawing lots for them the fortune of the Roman people had defeated his hopes, and in the rejecting some my diligence had defeated his impudence, the whole attempt at bribery was abandoned. The affair was going on admirably; lists of your names and of the whole tribunal were in every one's hands. It did not seem possible to mark the votes of these men with any distinguishing mark or color or spot of dirt; and that fellow, from having been brisk and in high spirits, became on a sudden so downcast and humbled, that he seemed to be condemned not only by the Roman people but even by himself. But lo! all of a sudden, within these few days, since the consular comitia have taken place, he has gone back to his original plan with more money, and the same plots are now laid against your reputation and against the fortunes of every one, by the instrumentality of the same people; which fact at first, O judges, was pointed out by me by a very slight hint and indication; but afterward, when my suspicions were once aroused, I arrived at the knowledge of all the most secret counsels of that party without any mistake.

For as Hortensius, the consul-elect, was being attended home again from the Campus by a great concourse and multitude of people, Caius Curio fell in with that multitude by chance,—a man whom I wish to name by way of honor rather than disparagement. I will tell you what

if he had been unwilling to have it mentioned, he would not have spoken of in so large an assembly so openly and undisguisedly; which, however, shall be mentioned by me deliberately and cautiously, that it may be seen that I pay due regard to our friendship and to his dignity. He sees Verres in the crowd by the arch of Fabius[1]; he speaks to the man, and with a loud voice congratulates him on his victory. He does not say a word to Hortensius himself, who had been made consul, or to his friends and relations who were present attending on him; but he stops to speak to this man, embraces him, and bids him cast off all anxiety. "I give you notice," said he, "that you have been acquitted by this day's comitia." And as many most honorable men heard this, it is immediately reported to me the first thing. To some it appeared scandalous, to others, again, ridiculous—ridiculous to those who thought that this cause depended on the credibility of the witnesses, on the importance of the charges, and on the power of the judges, and not on the consular comitia; scandalous to those who looked deeper, and who thought that this congratulation had reference to the corruption of the judge.

In truth, they argued in this manner—the most honorable men spoke to one another and to

[1] This arch, as explained in a note to Mr. Yonge's translation, had been erected to commemorate the victory obtained by Fabius over the Allobroges; and it was erected in the Via Sacra, as Cicero mentions in his speech Pro Plancio.

me in this manner—that there were now manifestly and undeniably no courts of justice at all. The very criminal who the day before thought that he was already condemned, is acquitted now that his defender has been made consul. What are we to think then? Will it avail nothing that all Sicily, all the Sicilians, that all the merchants who have business in that country, that all public and private documents are now at Rome? Nothing, if the consul-elect wills it otherwise. What! will not the judges be influenced by the accusation, by the evidence, by the universal opinion of the Roman people? No. Everything will be governed by the power and authority of one man.

In the meantime my comitia began to be held; of which that fellow thought himself the master, as he had been of all the other comitia this year. He began to run about, that influential man, with his son, a youth of engaging and popular manners, among the tribes. The son began to address and to call on all the friends of his father—that is to say, all his agents—for bribery; and when this was noticed and perceived, the Roman people took care with the most earnest good will that I should not be deprived of my honor through the money of that man, whose riches had not been able to make me violate my good faith. After that I was released from the great anxiety about my canvass, I began, with a mind much more unoccupied and much more at ease, to think of nothing and to do nothing ex-

cept what related to this trial. I find, O judges, these plans formed and begun to be put in execution by them, to protract the matter, whatever steps it might be necessary to take in order to do so, so that the cause might be pleaded before Marcus Metellus as pretor. That by doing so they would have these advantages: firstly, that Marcus Metellus was most friendly to them; secondly, that not only would Hortensius be consul, but Quintus Metellus also; and listen while I show you how great a friend he is to them. For he gave him a token of his good will of such a sort, that he seemed to be giving it as a return for the suffrages of the tribes which he had secured to him. Did you think that I would say nothing of such serious matters as these? and that, at a crisis of such danger to the republic and my own character, I would consult anything rather than my duty and my dignity? The other consul-elect sent for the Sicilians; some came, because Lucius Metellus was pretor in Sicily. To them he speaks in this manner: that he is the consul; that one of his brothers has Sicily for a province; that the other is to be judge in all prosecutions for extortion; and that care had been taken in many ways that there should be no possibility of Verres being injured.

I ask you, Metellus, what is corrupting the course of justice, if this is not,—to seek to frighten witnesses, and especially Sicilians, timid and oppressed men, not only by your own pri-

vate influence, but by their fear of the consul, and by the power of two pretors? What could you do for an innocent man or for a relation, when for the sake of a most guilty man, entirely unconnected with you, you depart from your duty and your dignity, and allow what he is constantly saying to appear true to any one who is not acquainted with you? For they said that Verres said, that you had not been made consul by destiny, as the rest of your family had been, but by his assistance. Two consuls, therefore, and the judge are to be such because of his will. We shall not only, says he, avoid having a man too scrupulous in investigating, too subservient to the opinion of the people, Marcus Glabrio, but we shall have this advantage also: Marcus Cæsonius is the judge, the colleag of your accuser, a man of tried and proved experience in the decision of actions. It will never do for us to have such a man as that on the bench, which we are endeavoring to corrupt by some means or other; for before, when he was one of the judges on the tribunal of which Junius was president, he was not only very indignant at that shameful transaction, but he even betrayed and denounced it.

But as for what I had begun to say—namely, that the contest is between you and me, this is it—I, when I had undertaken this cause at the request of the Sicilians, and had thought it a very honorable and glorious thing for me that they were willing to make experiment of my

integrity and diligence, who already knew by experience my innocence and temperance: then, when I had undertaken this business, I proposed to myself some greater action also by which the Roman people should be able to see my good will toward the republic. For that seemed to me to be by no means worthy of my industry and efforts, for that man to be brought to trial by me who had been already condemned by the judgment of all men, unless that intolerable influence of yours, and that grasping nature which you have displayed for some years in many trials, were interposed also in the case of that desperate man. But now, since all this dominion and sovereignty of yours over the courts of justice delights you so much, and since there are some men who are neither ashamed of their licentiousness and their infamy, nor weary of it, and who, as if on purpose, seem to wish to encounter hatred and unpopularity from the Roman people, I profess that I have undertaken this,—a great burden perhaps, and one dangerous to myself, but still worthy of my applying myself to it with all the vigor of my age, and all diligence.

And since the whole order of the senate is weighed down by the discredit brought on it by the wickedness and audacity of a few, and is overwhelmed by the infamy of the tribunals, I profess myself an enemy to this race of men, an accuser worthy of their hatred, a persevering, a bitter adversary. I arrogate this to myself,

I claim this for myself, and I will carry out this enmity in my magistracy, and from that post in which the Roman people has willed that from the next first of January I shall act in concert with it in matters concerning the republic, and concerning wicked men. I promise the Roman people that this shall be the most honorable and the fairest employment of my edileship. I warn, I forewarn, I give notice beforehand to those men who are wont either to put money down, to undertake for others, to receive money, or to promise money, or to act as agents in bribery, or as go-betweens in corrupting the seat of judgment, and who have promised their influence or their impudence in aid of such a business, in this trial to keep their hands and inclinations from this nefarious wickedness.

And what do you suppose will be my thoughts, if I find in this very trial any violation of the laws committed in any similar manner? especially when I can prove by many witnesses that Caius Verres often said in Sicily, in the hearing of many persons, "that he had a powerful friend, in confidence with whom he was plundering the province; and that he was not seeking money for himself alone, but that he had so distributed the three years of his Sicilian pretorship, that he should say he did exceedingly well, if he appropriated the gains of one year to the augmentation of his own property, those of the second year to his patrons and defenders, and

reserved the whole of the third year, the most productive and gainful of all, for the judges."

From which it came into my mind to say that which, when I had said lately before Marcus Glabrio at the time of striking the list of judges, I perceived the Roman people greatly moved by: that I thought that foreign nations would send ambassadors to the Roman people to procure the abrogation of the law, and of all trials, about extortion; for if there were no trials, they think that each man would only plunder them of as much as he would think sufficient for himself and his children; but now, because there are trials of that sort, every one carries off as much as it will take to satisfy himself, his patrons, his advocates, the pretor, and the judges; and that this is an enormous sum; that they may be able to satisfy the cupidity of one most avaricious man, but are quite unable to incur the expense of his most guilty victory over the laws. O trials worthy of being recorded! O splendid reputation of our order! when the allies of the Roman people are unwilling that trials for extortion should take place, which were instituted by our ancestors for the sake of the allies. Would that man ever have had a favorable hope of his own safety, if he had not conceived in his mind a bad opinion of you? on which account, he ought, if possible, to be still more hated by you than he is by the Roman people, because he considers you like himself in avarice and wickedness and perjury.

And I beg you, in the name of the immortal gods, O judges, think of and guard against this; I warn you, I give notice to you, of what I am well assured, that this most seasonable opportunity has been given to you by the favor of the gods, for the purpose of delivering your whole order from hatred, from unpopularity, from infamy, and from disgrace. There is no severity believed to exist in the tribunals, nor any scruples with regard to religion; in short, there are not believed to be any tribunals at all. Therefore we are despised and scorned by the Roman people; we are branded with a heavy and now long standing infamy. Nor, in fact, is there any other reason for which the Roman people has with so much earnestness sought the restoration of the tribunician power: but when it was demanding that in words, it seemed to be asking for that, but in reality it was asking for tribunals which it could trust.

But now men are on the watch-towers; they observe how every one of you behaves himself in respecting religion and observing the laws. They see that, ever since the passing of the law for restoring the power of the tribunes, only one senator, and he, too, a very insignificant one, has been condemned. And tho they do not blame this, yet they have nothing which they can very much commend. For there is no credit in being upright in a case where there is no one who is either able or who endeavors to corrupt one. This is a trial in which you will be deciding

about the defendant, the Roman people about you;—by the example of what happens to this man it will be determined whether, when senators are the judges, a very guilty and a very rich man can be condemned.

On which account, in the first place, I beg this of the immortal gods, which I seem to myself to have hopes of, too—that in this trial no one may be found to be wicked except he who has long since been found to be such; secondly, if there are many wicked men, I promise this to you, O judges, I promise this to the Roman people, that my life shall fail rather than my vigor and perseverance in prosecuting their iniquity. But that iniquity, which, if it should be committed, I promise to prosecute severely, with however much trouble and danger to myself, and whatever enmities I may bring on myself by so doing, you, O Marcus Glabrio, can guard against ever taking place by your wisdom, and authority, and diligence. Do you undertake the cause of the tribunals. Do you undertake the cause of impartiality, of integrity, of good faith and religion. Do you undertake the cause of the senate, that, being proved worthy by its conduct in this trial, it may come into favor and popularity with the Roman people. Think who you are and in what a situation you are placed; what you ought to give to the Roman people and what you ought to repay to your ancestors. Let the recollection of the Acilian Law passed by your father occur to

your mind, owing to which law the Roman people has had this advantage of most admirable decisions and very strict judges in cases of extortion.

I am resolved not to permit the pretor or the judges to be changed in this cause. I will not permit the matter to be delayed till the lictors of the consuls can go and summon the Sicilians, whom the servants of the consuls-elect did not influence before, when by an unprecedented course of proceeding they sent for them all; I will not permit those miserable men, formerly the allies and friends of the Roman people, now their slaves and supplicants, to lose not only their rights and fortunes by their tyranny, but to be deprived of even the power of bewailing their condition; I will not, I say, when the cause has been summed up by me, permit them after a delay of forty days has intervened, then at last to reply to me when my accusation has already fallen into oblivion through lapse of time; I will not permit the decision to be given when this crowd collected from all Italy has departed from Rome, which has assembled from all quarters at the same time on account of the comitia, of the games, and of the census.

The reward of the credit gained by your decision, or the danger arising from the unpopularity which will accrue to you if you decide unjustly, I think ought to belong to you; the labor and anxiety to me; the knowledge of what is done and the recollection of what has been

said by every one, to all. I will adopt this course, not an unprecedented one, but one that has been adopted before, by those who are now the chief men of our state,—the course, I mean, of at once producing the witnesses.

What you will find novel, O judges, is this, that I will so marshal my witnesses as to unfold the whole of my accusation; that when I have established it by examining my witnesses, by arguments, and by my speech, then I shall show the agreement of the evidence with my accusation: so that there shall be no difference between the established mode of prosecuting, and this new one, except that, according to the established mode, when everything has been said which is to be said, then the witnesses are produced; here they shall be produced as each count is brought forward, so that the other side shall have the same opportunity of examining them, of arguing and making speeches on their evidence. If there be any one who prefers an uninterrupted speech and the old mode of conducting a prosecution without any break, he shall have it in some other trial. But for this time let him understand that what we do is done by us on compulsion (for we only do it with the design of opposing the artifice of the opposite party by our prudence). This will be the first part of the prosecution. We say that Caius Verres has not only done many licentious acts, many cruel ones, toward Roman citizens, and toward some of the allies, many wicked acts against both gods and men;

but especially that he has taken away four hundred thousand sesterces out of Sicily contrary to the laws. We will make this so plain to you by witnesses, by private documents, and by public records, that you shall decide that, even if we had abundant space and leisure days for making a long speech without any inconvenience, still there was no need at all of a long speech in this matter.

II

IN OPPOSITION TO A NEW AGRARIAN LAW[1]

(61 B.C.)

After a very long interval, almost beyond the memory of our times, you have for the first time made me, a new man, consul; and you have opened that rank which the nobles have held strengthened by guards, and fenced round in every possible manner, in my instance first, and have resolved that it should in future be open to virtue. Nor have you only made me consul, tho that is of itself a most honorable thing, but you have made me so in such a way as very few nobles in this city have ever been made consuls before in, and no new man whatever before me.

For, in truth, if you please to recollect, you

[1] Delivered to the people in the Roman forum; Cicero's second oration on the same subject, the first having been delivered in the senate. Translated by Charles Duke Yonge. Abridged.

will find that those new men who have at any time been made consuls without a repulse, have been elected after long toil, and on some critical emergency, having stood for it many years after they had been pretors, and a good deal later than they might have done according to the laws regulating the age of candidates for the office; but that those who stood for it in their regular year were not elected without a repulse; that I am the only one of all the new men whom we can remember who has stood for the consulship the first moment that by law I could,—who has been elected consul the first time that I have stood; so that this honor which you have conferred on me, having been sought by me at the proper time, appears not to have been filched by me on the occasion of some unpopular candidate offering himself,—not to have been gained by long perseverance in asking for it, but to have been fairly earned by my worth and dignity. This, also, is a most honorable thing for me, O Romans, which I mentioned a few minutes ago,—that I am the first new man for many years on whom you have conferred this honor; that you have conferred it on my first application, in my proper year. But yet nothing can be more splendid or more honorable for me than this circumstance,—that at the comitia at which I was elected you delivered not your ballot, the vindication of your silent liberty, but your eager voices as the witnesses of your good will toward and zeal for me. And so it was not the last tribe

of the votes, but the very first moment of your meeting—it was not the single voices of the criers, but the whole Roman people with one voice that declared me consul.

I think this eminent and unprecedented kindness of yours, O Romans, of great weight as a reward for my courage, and as a source of joy to me, but still more calculated to impress me with care and anxiety. For, O Romans, many and grave thoughts occupy my mind, which allow me but little rest day or night. First, there is anxiety about discharging the duties of the consulship, which is a difficult and important business to all men, and especially to me above all other men; for if I err, I shall obtain no pardon—if I do well, I shall get but little praise, and that, too, extorted from unwilling people—if I am in doubt, I have no faithful counselors to whom I can apply—if I am in difficulty, I have no sure assistance from the nobles on which I can depend.

For I will speak the truth, O Romans; I can not find fault with the general principle of an agrarian law, for it occurs to my mind that two most illustrious men, two most able men, two men most thoroughly attached to the Roman people, Tiberius and Caius Gracchus, established the people on public domains which had previously been occupied by private individuals. Nor am I a consul of such opinions as to think it wrong, as most men do, to praise the Gracchi, by whose counsels, and wisdom, and laws, I see that many

parts of the republic have been greatly strengthened. Therefore, when at the very beginning, I, being the consul-elect, was informed that the tribunes-elect of the people were drawing up an agrarian law, I wished to ascertain what their plans were. In truth, I thought that, since we were both to act as magistrates in the same year, it was right that there should be some union between us, for the purpose of governing the republic wisely and successfully. When I wished to join them familiarly in conversation I was shut out—their projects were concealed from me; and when I assured them that, if the law appeared to me to be advantageous to the Roman people, I would assist them in it and promote it, still they rejected this liberality of mine with scorn, and said that I could not possibly be induced to approve of any liberal measures.

I do assert to you, O Romans, that by this beautiful agrarian law, by this law calculated solely for the good of the people, nothing whatever is given to you, everything is sacrificed to a few particular men; that lands are displayed before the eyes of the Roman people, liberty is taken away from them; that the fortunes of some private individuals are increased, the public wealth is exhausted; and lastly, which is the most scandalous thing of all, that by means of a tribune of the people, whom our ancestors designed to be the protector and guardian of liberty, kings are being established in the city. And when I have shown to you all the grounds for this state-

ment, if they appear to you to be erroneous, I will yield to your authority, I will abandon my own opinion. But if you become aware that plots are laid against your liberty under a pretense of liberality, then do not hesitate, now that you have a consul to assist you, to defend that liberty which was earned by the sweat and blood of your ancestors, and handed down to you, without any trouble on your part.

The first clause in this agrarian law is one by which, as they think, you are a little proved, to see with what feelings you can bear a diminution of your liberty. For it orders "the tribune of the people who has passed this law to create ten decemvirs by the votes of seventeen tribes, so that whomsoever a majority consisting of nine tribes elects, shall be a decemvir." On this I ask, on what account the framer of this law has commenced his law and his measures in such a manner as to deprive the Roman people of its right of voting? As often as agrarian laws have been passed, commissioners, and triumvirs, and quinquevirs, and decemvirs have been appointed. I ask this tribune of the people, who is so attached to the people, whether they were ever created except by the whole thirty-five tribes? In truth, as it is proper for every power, and every command, and every charge which is committed to any one, to proceed from the entire Roman people, so especially ought those to do so, which are established for any use and advantage of the Roman people; as that is a case in which they all

together choose the man who they think will most study the advantage of the Roman people, and in which also each individual among them by his own zeal and his own vote assists to make a road by which he may obtain some individual benefit for himself. This is the tribune to whom it has occurred above all others to deprive the Roman people of their suffrages, and to invite a a few tribes, not by any fixed condition of law, but by the kindness of lots drawn, and by chance, to usurp the liberties belonging to all.

Who passed the law? Rullus.[1] Who prevented the greater portion of the people from having a vote? Rullus. Who presided over the comitia? Who summoned to the election whatever tribes he pleased, having drawn the lots for them without any witness being present to see fair play? Who appointed whatever decemvirs he chose? This same Rullus. Whom did he appoint chief of the decemvirs? Rullus. I hardly believe that he could induce his own slaves to approve of this; much less you, who are the masters of all nations. Therefore, the most excellent laws will be repealed by this law without the least suspicion of the fact. He will seek for a commission for himself by virtue of his own law; he will hold comitia, tho the greater portion of the people is stripped of their votes; he will appoint whomsoever he pleases, and himself among them; and forsooth he will not reject his own colleags—the backers of this agrarian law; by

[1] Publius Servilius Rullus, a tribune of the people.

whom the first place in the unpopularity which may possibly arise from drawing the law, and from having his name at the head of it, has indeed been conceded to him, but the profit from the whole business, they, who in the hope of it are placed in this position, reserve to themselves in equal shares with him.

But now take notice of the diligence of the man, if indeed you think that Rullus contrived this, or that it is a thing which could possibly have occurred to Rullus. Those men who first projected these measures saw, that, if you had the power of making your selection out of the whole people, whatever the matter might be in which good faith, integrity, virtue, and authority were required, you would beyond all question entrust it to Cnæus Pompeius[2] as the chief manager. In truth, after you had chosen one man out of all the citizens, and appointed him to conduct all your wars against all nations by land and sea, they saw plainly that it was most natural that, when you were appointing decemvirs, whether it was to be looked on as committing a trust to, or conferring an honor on a man, you would commit the business to him, and most reasonable that he should have this compliment paid him. Therefore, an exception is made by this law, mentioning not youth, nor any legal

[2] Pompey the Great, in the year of this oration, had just ended the war with Mithridates, had annexed Syria and Palestine to Rome and had a triumph. In the following year he became a triumvir with Cæsar and Crassus.

impediment, nor any command or magistracy, which might be encumbered with obstacles arising either from the business with which it was already loaded, or from the laws. There is not even an exception made in the case of any convicted person, to prevent his being made a decemvir. Cnæus Pompeius is excepted and disabled from being elected a colleag of Publius Rullus (for I say nothing of the rest). For he has worded the law so that only those who are present can stand for the office—a clause which was never yet found in any other law, not even in the laws concerning those magistrates who are periodically elected. But this clause was inserted, in order that if the law passed you might not be able to give him a colleag who would be a guardian over him, and a check upon his covetousness.

Here, since I see that you are moved by the dignity of the man, and by the insult put upon him by this law, I will return to the assertion that I made at the beginning, that a kingly power is being erected, and your liberties entirely taken away by this law. Did you think, otherwise, that when a few men had cast the eyes of covetousness on all your possessions, they would not in the very first place take care that Cnæus Pompeius should be removed from all power of protecting your liberty, from all power to promote, from all commission to watch over, and from all means of protecting your interests? They saw, and they see still, that if, through your own imprudence and my negligence, you

adopt this law, without understanding its effect, you would afterward, when you were creating decemvirs, think it expedient to oppose Cnæus Pompeius as your defense against all defects and wickednesses in the law. And is this a slight argument to you, that these are men by whom dominion and power over everything is sought, when you see that he, whom they see will surely be the protector of your liberty, is the only one to whom that dignity is denied?

Besides all this, he gives the decemvirs authority pretorian in name, but kingly in reality. He describes their power, as a power for five years; but he makes it perpetual. For he strengthens it with such bulwarks and defenses that it will be quite impossible to deprive them of it against their own consent. Then he adorns them with apparitors, and secretaries, and clerks, and criers, and architects; besides that, with mules, and tents, and centuries, and all sorts of furniture; he draws money for their expenses from the treasury; he supplies them with more money from the allies; he appoints them two hundred surveyors from the equestrian body every year as their personal attendants, and also as ministers and satellites of their power. You have now, O Romans, the form and very appearance of tyrants; you see all the ensigns of power, but not yet the power itself. For, perhaps, some one may say, "Well, what harm do all those men, secretary, lictor, crier, and chicken-feeder do me?" I will tell you. These things are of such

a nature that the man who has them without their being conferred by your vote, must seem either a monarch with intolerable power, or if he assumes them as a private individual, a madman.

Just see what great authority they are invested with, and you will say that it is not the insanity of private individuals, but the immoderate arrogance of kings. First of all, they are entrusted with boundless power of acquiring enormous sums of money out of your revenues, not by farming them, but by alienating them. In the next place, they are allowed to pursue an inquiry into the conduct of every country and of every nation, without any bench of judges; to punish without any right of appeal being allowed; and to condemn without there being any means of procuring a reversal of their sentence. They will be able for five years to sit in judgment on the consuls, or even on the tribunes of the people themselves; but all that time no one will be able to sit in judgment on them. They will be allowed to fill magisterial offices; but they will not be allowed to be prosecuted. They will have power to purchase lands, from whomsoever they choose, whatever they choose, and at whatever price they choose. They are allowed to establish new colonies, to recruit old ones, to fill all Italy with their colonists; they have absolute authority for visiting every province, for depriving free people of their lands, for giving or taking away kingdoms, whenever they please. They may be at

Rome when it is convenient to them; but they have a right also to wander about wherever they like with supreme command, and with a power of sitting in judgment on everything. They are allowed to put an end to all criminal trials; to remove from the tribunals whoever they think fit; to decide by themselves on the most important matters; to delegate their power to a questor; to send about surveyors; and to ratify whatever the surveyor has reported to that single decemvir by whom he has been sent.

It is a defect in my language, O Romans, when I call this power a kingly power. For in truth, it is something much more considerable; for there never was any kingly power that, if it was not defined by some express law, was not at least understood to be subject to certain limitations. But this power is absolutely unbounded; it is one within which all kingly powers, and your own imperial authority, which is of such wide extent, and all other powers, whether freely exercised by your permission, or existing only by your tacit countenance, are, by express permission of the law, comprehended.

You have now seen how many things and what valuable things the decemvirs are likely to sell with the sanction of the law. That is not enough. When they have sated themselves with the blood of the allies, and of foreign nations, and of kings, they will then cut the sinews of the Roman people; they will lay hands on your revenues; they will break into your treasury. For a

clause follows, in which he is not content with permitting, if by chance any money should be wanting (which, however, can be amassed in such quantities from the effect of the previous clauses, that it ought not to be wanting), but which actually (as if that was likely to be the salvation of you all) orders and compels the decemvirs to sell all your revenues, naming each item separately. And do you now read to me in regular order, the catalog of the property of the Roman people which is for sale according to the written provisions of this law. A catalog which I think, in truth, will be miserable and grievous to the very crier himself. He is as prodigal a spendthrift with regard to the property of the republic, as a private individual is with regard to his own estate, who sells his woods, before he sells his vineyards. You have gone all through Italy, now go on into Sicily. There is nothing in that province which your ancestors have left to you as your own property, either in the towns or in the fields, which he does not order to be sold. All that property, which, having been gained by their recent victory, your ancestors left to you in the cities and territories of the allies, as both a bond of peace and a monument of war, will you now, tho you received it from them, sell it at this man's instigation?

Here for a moment I seem, O Romans, to move your feelings, while I make plain to you the plots which they think have escaped every one's no-

tice, as having been laid by them against the dignity of Cnæus Pompeius. And, I beseech you, pardon me if I am forced to make frequent mention of that man's name. You, O Romans, imposed this character on me, two years ago, in this very same place, and bound me to share with you in the protection of his dignity during his absence, in whatever manner I could. I have hitherto done all that I could, not because I was persuaded to it by my intimacy with him, nor from any hope of honor, or of any most honorable dignity; which I have gained by your means, in his absence, tho no doubt with his perfect good will. Wherefore, when I perceive that nearly the whole of this law is made ready, as if it were an engine for the object of overthrowing his power, I will both resist the designs of the men who have contrived it, and I will enable you not only to perceive, but to be entire masters of the whole plot which I now see in preparation.

But I beg you now, O Romans, to take notice how Rullus is planning to besiege and occupy all Italy with his garrison. He permits the decemvirs to lead colonists, whomsoever he may choose to select, into every municipality and into every colony in all Italy; and he orders lands to be assigned to those colonists. Is there any obscurity here in the way in which greater powers and greater defenses than your liberty can tolerate are sought after? Is there any obscurity here in the manner in which kingly power is established? Is there any disguise about your liberty being

wholly destroyed? For when it is one and the same body of men who with their resources lay siege, as it were, to all the riches and all the population—that is to say, to all Italy—and who propose to hold all your liberties in blockade by their garrisons and colonies,—what hope, aye, what possibility even is left to you of ever recovering your liberty? But the Campanian district, the most fertile section of the whole world, is to be divided in accordance with the provisions of this law; and a colony is to be led to Capua, a most honorable and beautiful city. But what can we say to this?

For this is what I say,—if the Campanian land be divided, the common people are driven out of and banished from the lands, not settled and established in them. For the whole of the Campanian district is cultivated and occupied by the common people, and by a most virtuous and moderate common people. And that race of men of most virtuous habits, that race of excellent farmers and excellent soldiers, is wholly driven out by this tribune who is so devoted to the people. And these miserable men, born and brought up on those lands, practised in tilling the ground, will have no place to which, when so suddenly driven out, they can betake themselves. The entire possession of the Campanian district will be given over to these robust, vigorous, and audacious satellites of the decemvirs. And, as you now say of your ancestors, "Our ancestors left us these lands," so your posterity will say of you,

"Our ancestors received these lands from their ancestors, but lost them."

I think, indeed, that if the Campus Martius were to be divided, and if every one of you had two feet of standing ground allotted to him in it, still you would prefer to enjoy the whole of it together, than for each individual to have a small portion for his own private property. Wherefore, even if some portion of these lands were to come to every individual among you—which is now indeed held out to you as a lure, but is in reality destined for others—still they would be a more honorable possession to you when possessed by the whole body, than if distributed in bits to each citizen. But now when you are not to have any share in them, but when they are being prepared for others and taken from you, will you not most vigorously resist this law as you would an armed enemy, fighting in defense of your lands.

Then that standard of a Campanian colony, greatly to be dreaded by this empire, will be erected at Capua by the decemvirs. Then that other Rome, which has been heard of before, will be sought in opposition to this Rome, the common country of all of us. Impious men are endeavoring to transfer our republic to that town in which our ancestors decided that there should be no republic at all, when they resolved that there were but three cities in the whole earth, Carthage, Corinth, and Capua, which could aspire to the power and name of the imperial

city. Carthage has been destroyed, because, both from its vast population, and from the natural advantages of its situation, being surrounded with harbors, and fortified with walls, it appeared to project out of Africa, and to threaten the most productive islands of the Roman people. Of Corinth there is scarcely a vestige left. For it was situated on the straits and in the very jaws of Greece, in such a way that by land it held the keys of many countries, and that it almost connected two seas, equally desirable for purposes of navigation, which were separated by the smallest possible distance. These towns, tho they were out of the sight of the empire, our ancestors not only crushed, but, as I have said before, utterly destroyed, that they might never be able to recover and rise again and flourish. Concerning Capua they deliberated much and long. Public documents are extant, O Romans; many resolutions of the senate are extant. Those wise men decided that, if they took away from the Campanians their lands, their magistrates, their senate, and the public council of that city, they would leave no image whatever of the republic; there would be no reason whatever for their fearing Capua. Therefore, you will find this written in ancient records: that there should be a city which might be able to supply the means for the cultivation of the Campanian district; that there should be a place for collecting the crops in and storing them, in order that the farmers. when wearied with the cultivation of

the lands, might avail themselves of the homes afforded them by the city; and that on that account the buildings of the city were not destroyed.

See, now, how wide is the distance between the counsels of our ancestors and the insane projects of these men. They chose Capua to be a refuge for our farmers, a market for the country people, a barn and granary for the Campanian district. These men, having expelled the farmers, have wasted and squandered your revenues, are raising this same Capua into the seat of a new republic, are preparing a vast mass to be an enemy to the old republic. But if our ancestors had thought that any one in such an illustrious empire, in such an admirable constitution as that of the Roman people, would have been like Marcus Brutus or Publius Rullus (for these are the only two men whom we have hitherto seen, who have wished to transfer all this republic to Capua), they would not, in truth, have left even the name of that city in existence. But they thought that in the case of Corinth and Carthage, even if they had taken away their senates and their magistrates, and deprived the citizens of the lands, still men would not be wanting who would restore those cities, and change the existing state of things in them before we could hear of it. But here, under the very eyes of the senate and Roman people, they thought that nothing could take place which might not be put down and extinguished before it had got to any

head, or had assumed any definite shape. Nor did that matter deceive those men, endued as they were with divine wisdom and prudence. For after the consulship of Quintus Fulvius and Quintus Fabius, by whom, when they were consuls, Capua was defeated and taken, I will not say there has been nothing done, but nothing has been even imagined in that city against this republic.

Many wars have been waged since that time with kings—with Philip, and Antiochus, and Perses, and Pseudophilippus, and Aristonicus, and Mithridates, and others. Many terrible wars have existed beside—the Carthaginian, the Corinthian, and the Numantian wars. There have been also many domestic seditions which I pass over. There have been wars with our allies, —the Fregellan War, the Marsic War; in all which domestic and foreign wars Capua has not only not been any hindrance to us, but has afforded us most seasonable assistance in providing the means of war, in equipping our armies, and receiving them in their houses and homes. There were no men in the city who, by evil-disposed assemblies, by turbulent resolutions of the senate, or by unjust exertions of authority, threw the republic into confusion, and sought pretexts for revolution. For no one had any power of summoning an assembly, or of convening any public council. Men were not carried away by any desire for renown, because where there are no honors publicly conferred, there can be

no covetous desire of reputation. They were not quarreling with one another out of rivalry or out of ambition, for they had nothing left to quarrel about,—they had nothing which they could seek for in opposition to one another,—they had no room for dissensions. Therefore, it was in accordance with a deliberate system, and with real wisdom, that our ancestors changed the natural arrogance and intolerable ferocity of the Campanians into a thoroughly inactive and lazy tranquillity. And by this means they avoided the reproach of cruelty, because they did not destroy from off the face of Italy a most beautiful city; and they provided well for the future, in that, having cut out all the sinews of the city, they left the city itself enfeebled and disabled.

Ought we not to think that those men who foresaw all these things, O Romans, ought to be venerated and worshiped by us, and classed almost in the number of the immortal gods? For what was it which they saw? They saw this, which I entreat you now to remark and take notice of. Manners are not implanted in men so much by the blood and family, as by those things which are supplied by the nature of the plan toward forming habits of life, by which we are nourished, and by which we live. The Carthaginians, a fraudulent and lying nation, were tempted to a fondness for deceiving by a desire of gain, not by their blood, but by the character of their situation, because, owing to the number of their harbors, they had frequent intercourse

with merchants and foreigners. The Ligurians, being mountaineers, are a hardy and rustic tribe. The land itself taught them to be so by producing nothing which was not extracted from it by skilful cultivation, and by great labor. The Campanians were always proud from the excellence of their soil, and the magnitude of their crops, and the healthiness, and position, and beauty of their city. From that abundance, and from this affluence in all things, in the first place, originated those qualities—arrogance, which demanded of our ancestors that one of the consuls should be chosen from Capua; and in the second place, that luxury which conquered Hannibal himself by pleasure, who up to that time had proved invincible in arms.

When those decemvirs shall, in accordance with the law of Rullus, have led six hundred colonists to that place; when they shall have established there a hundred decurions, ten augurs, and six priests, what do you suppose their courage, and violence, and ferocity will be then? They will laugh at and despise Rome, situated among mountains and valleys, stuck up, as it were, and raised aloft, amid garrets, with not very good roads, and with very narrow streets, in comparison with their own Capua, stretched out along a most open plain, and in comparison of their own beautiful thoroughfares. And as for the lands, they will not think the Vatican or Pupinian district fit to be compared at all to their fertile and luxuriant plains. And all the

abundance of neighboring towns which surround us they will compare in laughter and scorn with their neighbors. They will compare Labici, Fidenæ, Collatia,—even Lanuvium itself, and Aricia, and Tusculum, with Cales, and Teanum, and Naples, and Puteoli, and Cumæ, and Pompeii, and Nuceria. By all these things they will be elated and puffed up, perhaps not at once, but certainly when they have got a little more age and vigor they will not be able to restrain themselves; they will go on further and further. A single individual, unless he be a man of great wisdom, can scarcely, when placed in situations of great wealth or power, contain himself within the limits of propriety; much less will those colonists, sought out and selected by Rullus, and others like Rullus, when established at Capua, in that abode of pride, and in the very home of luxury, refrain from immediately contracting some wickedness and iniquity. Aye, and it will be much more the case with them, than with the old genuine Campanians, because they were born and trained up in a fortune which was theirs of old, but were deprived by a too great abundance of everything; but these men, being transferred from the most extreme indigence to a corresponding affluence, will be affected, not only by the extent of their riches, but also by the strangeness of them.

I do not wonder that you, men of such folly and intemperance as you are, should have desired these things,—I do marvel that you should

have hoped that you could obtain them while I am consul. For, as all consuls ought to exercise the greatest care and diligence in the protection of the republic, so, above all others, ought they to do so who have not been made consuls in their cradles, but in the Campus. No ancestors of mine went bail to the Roman people for me: you gave credit to me; it is from me that you must claim what I am bound to pay: all your demands must be made on me. As, when I stood for the consulship, no authors of my family recommended me to you; so, if I commit any fault, there are no images of my ancestors which can beg me off from you.

Wherefore, if only life be granted me, as far as I can I will defend the state from the wickedness and insidious designs of those men. I promise you this, O Romans, with good faith; you have entrusted the republic to a vigilant man, not to a timid one; to a diligent man, not to an idle one. I am consul; how should I fear an assembly of the people? How I should be afraid of the tribunes of the people? How should I be frequently or causlessly agitated? How should I fear lest I may have to dwell in a prison, if a tribune of the people orders me to be led thither? for I, armed with your arms, adorned with your most honorable ensigns, and with command and authority conferred by you, have not been afraid to advance into this place, and, with you for my backers, to resist the wickedness of man; nor do I fear lest the republic, being fortified with such

strong protection, may be conquered or overwhelmed by those men. If I had been afraid before, still now, with this assembly, and this people, I should not fear. For who ever had an assembly so well inclined to hear him while advocating an agrarian law, as I have had while arguing against one? if, indeed, I can be said to be arguing against one, and not rather upsetting and destroying one. From which, O Romans, it may be easily understood that there is nothing so popular, as that which I, the consul of the people, am this year bringing to you; namely, peace, tranquillity and ease. All the things which when we were elected you were afraid might happen, have been guarded against by my prudence and caution. You not only will enjoy ease—you who have always wished for it; but I will even make those men quiet, to whom our quiet has been a source of annoyance.

III

THE FIRST ORATION AGAINST CATILINE[1]

(63 B.C.)

When, O Catiline, do you mean to cease abusing our patience? How long is that madness of yours still to mock us? When is there to be an

[1] Delivered in the Roman senate in 63 B.C. Translated by Charles Duke Yonge.

end of that unbridled audacity of yours, swaggering about as it does now? Do not the nightly guards placed on the Palatine Hill—do not the watches posted throughout the city—does not the alarm of the people, and the union of all good men—does not the precaution taken of assembling the senate in this most defensible place—do not the looks and countenances of this venerable body here present, have any effect upon you? Do you not feel that your plans are detected? Do you not see that your conspiracy is already arrested and rendered powerless by the knowledge which every one here possesses of it? What is there that you did last night, what the night before—where is it that you were—who was there that you summoned to meet you—what design was there which was adopted by you, with which you think that any one of us is unacquainted?

Shame on the age and on its principles! The senate is aware of these things; the consul sees them; and yet this man lives. Lives! aye, he comes even into the senate. He takes a part in the public deliberations; he is watching and marking down and checking off for slaughter every individual among us. And we, gallant men that we are, think that we are doing our duty to the republic if we keep out of the way of his frenzied attacks.

You ought, O Catiline, long ago to have been led to execution by command of the consul. That destruction which you have been long plotting

against us ought to have already fallen on your own head.

What? Did not that most illustrious man, Publius Scipio, the Pontifex Maximus, in his capacity of a private citizen, put to death Tiberius Gracchus, tho but slightly undermining the constitution? And shall we, who are the consuls, tolerate Catiline, openly desirous to destroy the whole world with fire and slaughter? For I pass over older instances, such as how Caius Servilius Ahala with his own hand slew Spurius Mælius when plotting a revolution in the state. There was—there was once such virtue in this republic that brave men would repress mischievous citizens with severer chastisement than the most bitter enemy. For we have a resolution of the senate, a formidable and authoritative decree against you, O Catiline; the wisdom of the republic is not at fault, nor the dignity of this senatorial body. We, we alone—I say it openly, —we, the consuls, are wanting in our duty.

The senate once passed a decree that Lucius Opimius, the consul, should take care that the republic suffered no injury. Not one night elapsed. There was put to death, on some mere suspicion of disaffection, Caius Gracchus, a man whose family had borne the most unblemished reputation for many generations. There was slain Marcus Fulvius, a man of consular rank, and all his children. By a like decree of the senate the safety of the republic was entrusted to Caius Marius and Lucius Valerius, the consuls.

Did not the vengeance of the republic, did not execution overtake Lucius Saturninus, a tribune of the people, and Caius Servilius, the pretor, without the delay of one single day? But we, for these twenty days, have been allowing the edge of the senate's authority to grow blunt, as it were. For we are in possession of a similar decree of the senate, but we keep it locked up in its parchment—buried, I may say, in the sheath; and according to this decree you ought, O Catiline, to be put to death this instant. You live,—and you live, not to lay aside, but to persist in your audacity.

I wish, O conscript fathers, to be merciful; I wish not to appear negligent amid such danger to the state; but I do now accuse myself of remissness and culpable inactivity. A camp is pitched in Italy, at the entrance of Etruria, in hostility to the republic; the number of the enemy increases every day; and yet the general of that camp, the leader of those enemies, we see within the walls—aye, and even in the senate—planning every day some internal injury to the republic. If, O Catiline, I should now order you to be arrested, to be put to death, I should, I suppose, have to fear lest all good men should say that I had acted tardily, rather than that any one should affirm that I acted cruelly. But yet this, which ought to have been done long since, I have good reason for not doing as yet; I will put you to death, then, when there shall be not one person possible to be found so wicked, so

abandoned, so like yourself, as not to allow that it has been rightly done. As long as one person exists who can dare to defend you, you shall live; but you shall live as you do now, surrounded by my many and trusty guards, so that you shall not be able to stir one finger against the republic; many eyes and ears shall still observe and watch you, as they have hitherto done, tho you shall not perceive them.

For what is there, O Catiline, that you can still expect, if night is not able to veil your nefarious meetings in darkness, and if private houses can not conceal the voice of your conspiracy within their walls—if everything is seen and displayed? Change your mind: trust me: forget the slaughter and conflagration you are meditating. You are hemmed in on all sides; all your plans are clearer than the day to us; let me remind you of them. Do you recollect that on the 21st of October I said in the senate that on a certain day, which was to be the 27th of October, C. Manlius, the satellite and servant of your audacity, would be in arms? Was I mistaken, Catiline, not only in so important, so atrocious, so incredible a fact, but, what is much more remarkable, in the very day? I said also in the senate that you had fixed the massacre of the nobles for the 28th of October when many chief men of the senate had left Rome, not so much for the sake of saving themselves as of checking your designs. Can you deny that on that very day you were so hemmed in by my guards and

my vigilance that you were unable to stir one finger against the republic; when you said that you would be content with the flight of the rest, and the slaughter of us who remained? What? when you made sure that you would be able to seize Præneste on the 1st of November by a nocturnal attack, did you not find that that colony was fortified by my order, by my garrison, by my watchfulness and care? You do nothing, you plan nothing, you think of nothing which I not only do not hear, but which I do not see and know every particular of.

Listen while I speak of the night before. You shall now see that I watch far more actively for the safety than you do for the destruction of the republic. I say that you came the night before (I will say nothing obscurely) into the Scythedealers' Street, to the house of Marcus Lecca; that many of your accomplices in the same insanity and wickedness came there, too. Do you dare to deny it? Why are you silent? I will prove it if you do deny it; for I see here in the senate some men who were there with you.

O ye immortal gods, where on earth are we? in what city are we living? what constitution is ours? There are here,—here in our body, O conscript fathers, in this the most holy and dignified assembly of the whole world, men who meditate my death, and the death of all of us, and the destruction of this city, and of the whole world. I, the consul, see them; I ask them their opinion about the republic, and I do not yet attack, even

by words, those who ought to be put to death by the sword. You were, then, O Catiline, at Lecca's that night; you divided Italy into sections; you settled where every one was to go; you fixed whom you were to leave at Rome, whom you were to take with you; you portioned out the divisions of the city for conflagration; you undertook that you yourself would at once leave the city, and said that there was then only this to delay you,—that I was still alive. Two Roman knights were found to deliver you from this anxiety, and to promise that very night, before daybreak, to slay me in my bed. All this I knew almost before your meeting had broken up. I strengthened and fortified my house with a stronger guard; I refused admittance, when they came, to those whom you sent in the morning to salute me, and of whom I had foretold to many eminent men that they would come to me at that time.

As, then, this is the case, O Catiline, continue as you have begun. Leave the city at least; the gates are open; depart. That Manlian camp of yours has been waiting too long for you as its general. And lead forth with you all your friends, or at least as many as you can; purge the city of your presence; you will deliver me from a great fear, when there is a wall between you and me. Among us you can dwell no longer —I will not bear it, I will not permit it, I will not tolerate it. Great thanks are due to the immortal gods, and to this very Jupiter Stator, in whose temple we are. the most ancient protector of this

city, that we have already so often escaped so foul, so horrible, and so deadly an enemy to the republic. But the safety of the commonwealth must not be too often allowed to be risked on one man. As long as you, O Catiline, plotted against me while I was the consul-elect, I defended myself, not with a public guard, but by my own private diligence. When, in the next consular comitia, you wished to slay me when I was actually consul, and your competitors also, in the Campus Martius, I checked your nefarious attempt by the assistance and resources of my own friends, without exciting any disturbance publicly. In short, as often as you attacked me, I by myself opposed you, and that, too, tho I saw that my ruin was connected with great disaster to the republic. But now you are openly attacking the entire republic.

You are summoning to destruction and devastation the temples of the immortal gods, the houses of the city, the lives of all the citizens—in short, all Italy. Wherefore, since I do not yet venture to do that which is the best thing, and which belongs to my office and to the discipline of our ancestors, I will do that which is more merciful if we regard its rigor, and more expedient for the State. For if I order you to be put to death, the rest of the conspirators will still remain in the republic; if, as I have long been exhorting you, you depart, your companions, those worthless dregs of the republic, will be drawn off from the city, too. What is the matter, Cati-

line? Do you hesitate to do that when I order you which you were already doing of your own accord? The consul orders an enemy to depart from the city. Do you ask me, Are you to go into banishment? I do not order it; but, if you consult me, I advise it.

For what is there, O Catiline, that can now afford you any pleasure in this city? for there is no one in it, except that band of profligate conspirators of yours, who does not fear you,—no one who does not hate you. What brand of domestic baseness is not stamped upon your life? What disgraceful circumstance is wanting to your infamy in your private affairs? From what licentiousness have your eyes, from what atrocity have your hands, from what inquity has your whole body ever abstained? Is there one youth, when you have once entangled him in the temptations of your corruption, to whom you have not held out a sword for audacious crime, or a torch for licentious wickedness?

What? when lately by the death of your former wife you had made your house empty and ready for a new bridal, did you not even add another incredible wickedness to this wickedness? But I pass that over, and willingly allow it to be buried in silence, that so horrible a crime may not be seen to have existed in this city, and not to have been chastised. I pass over the ruin of your fortune, which you know is hanging over you against the ides of the very next month; I come to those things which relate not to the

infamy of your private vices, not to your domestic difficulties and baseness, but to the welfare of the republic and to the lives and safety of us all.

Can the light of this life, O Catiline, can the breath of this atmosphere be pleasant to you, when you know that there is not one man of those here present who is ignorant that you, on the last day of the year, when Lepidus and Tullus were consuls, stood in the assembly armed; that you had prepared your hand for the slaughter of the consuls and chief men of the state, and that no reason or fear of yours hindered your crime and madness, but the fortune of the republic? And I say no more of these things, for the are not unknown to every one. How often have you endeavored to slay me, both as consul-elect and as actual consul? How many shots of yours, so aimed that they seemed impossible to be escaped, have I avoided by some slight stooping aside, and some dodging, as it were, of my body? You attempt nothing, you execute nothing, you devise nothing that can be kept hid from me at the proper time; and yet you do not cease to attempt and to contrive. How often already has that dagger of yours been wrested from your hands? How often has it slipped through them by some chance, and dropped down? And yet you can not any longer do without it; and to what sacred mysteries it is consecrated and devoted by you I know not, that you think it necessary to plunge it in the body of the consul.

But now, what is that life of yours that you

are leading? For I will speak to you not so as to seem influenced by the hatred I ought to feel, but by pity, nothing of which is due to you. You came a little while ago into the senate; in so numerous an assembly, who of so many friends and connections of yours saluted you? If this in the memory of man never happened to any one else, are you waiting for insults by word of mouth, when you are overwhelmed by the most irresistible condemnation of silence? Is it nothing that at your arrival all those seats were vacated? that all the men of consular rank, who had often been marked out by you for slaughter, the very moment you sat down, left that part of the benches bare and vacant? With what feelings do you think you ought to bear this? On my honor, if my slaves feared me as all your fellow citizens fear you, I should think I must leave my house. Do not you think you should leave the city? If I say that I was even undeservedly so suspected and hated by my fellow citizens, I would rather flee from their sight than be gazed at by the hostile eyes of every one. And do you, who, from the consciousness of your wickedness, know that the hatred of all men is just and has been long due to you, hesitate to avoid the sight and presence of those men whose minds and senses you offend? If your parents feared and hated you, and if you could by no means pacify them, you would, I think, depart somewhere out of their sight. Now, your country, which is the common parent of all of us, hates and fears you,

and has no other opinion of you, than that you are meditating parricide in her case; and will you neither feel awe of her authority, nor deference for her judgment, nor fear of her power?

And she, O Catiline, thus pleads with you, and after a manner silently speaks to you: There has now for many years been no crime committed but by you; no atrocity has taken place without you; you alone unpunished and unquestioned have murdered the citizens, have harassed and plundered the allies; you alone have had power not only to neglect all laws and investigations, but to overthrow and break through them. Your former actions, tho they ought not to have been borne, yet I did bear as well as I could; but now that I should be wholly occupied with fear of you alone, that at every sound I should dread Catiline, that no design should seem possible to be entertained against me which does not proceed from your wickedness, this is no longer endurable. Depart, then, and deliver me from this fear —that, if it be a just one, I may not be destroyed; if an imaginary one, that at least I may at last cease to fear.

If, as I have said, your country were thus to address you, ought she not to obtain her request, even if she were not able to enforce it? What shall I say of your having given yourself into custody? what of your having said, for the sake of avoiding suspicion, that you were willing to dwell in the house of Marcus Lepidus? And when you were not received by him, you dared

even to come to me, and begged me to keep you in my house; and when you had received answer from me that I could not possibly be safe in the same house with you, when I considered myself in great danger as long as we were in the same city, you came to Quintus Metellus, the pretor, and being rejected by him, you passed on to your associate, that most excellent man, Marcus Marcellus, who would be, I suppose you thought, most diligent in guarding you, most sagacious in suspecting you, and most bold in punishing you; but how far can we think that man ought to be from bonds and imprisonment who has already judged himself deserving of being given into custody.

Since, then, this is the case, do you hesitate, O Catiline, if you can not remain here with tranquillity, to depart to some distant land, and to trust your life, saved from just and deserved punishment, to flight and solitude? Make a motion, say you, to the senate (for that is what you demand), and if this body votes that you ought to go into banishment, you say that you will obey. I will not make such a motion—it is contrary to my principles, and yet I will let you see what these men think of you. Be gone from the city, O Catiline; deliver the republic from fear; depart into banishment, if that is the word you are waiting for. What now, O Catiline? Do you not perceive, do you not see the silence of these men; they permit it, they say nothing; why

wait you for the authority of their words when you see their wishes in their silence?

But had I said the same to this excellent young man, Publius Sextius, or to that brave man, Marcus Marcellus, before this time the senate would deservedly have laid violent hands on me, consul tho I be, in this very temple. But as to you, Catiline, while they are quiet they approve, while they permit me to speak they vote, while they are silent they are loud and eloquent. And not they alone, whose authority forsooth is dear to you, tho their lives are unimportant, but the Roman knights, too, those most honorable and excellent men, and the other virtuous citizens who are now surrounding the senate, whose numbers you could see, whose desires you could know, and whose voices you a few minutes ago could hear,—aye, whose very hands and weapons I have for some time been scarcely able to keep off from you; but those, too, I will easily bring to attend you to the gates if you leave these places you have been long desiring to lay waste.

And yet, why am I speaking? That anything may change your purpose? that you may ever amend your life? that you may meditate flight or think of voluntary banishment? I wish the gods may give you such a mind; tho I see, if alarmed at my words you bring your mind to go into banishment, what a storm of unpopularity hangs over me, if not at present, while the memory of your wickedness is fresh, at all events hereafter. But it is worth while to incur that,

as long as that is but a private misfortune of my own, and is unconnected with the dangers of the republic. But we can not expect that you should be concerned at your own vices, that you should fear the penalties of the laws, or that you should yield to the necessities of the republic, for you are not, O Catiline, one whom either shame can recall from infamy, or fear from danger, or reason from madness.

Wherefore, as I have said before, go forth, and if you wish to make me, your enemy as you call me, unpopular, go straight into banishment. I shall scarcely be able to endure all that will be said if you do so; I shall scarcely be able to support my load of unpopularity if you do go into banishment at the command of the consul; but if you wish to serve my credit and reputation, go forth with your ill-omened band of profligates; betake yourself to Manlius, rouse up the abandoned citizens, separate yourself from the good ones, wage war against your country, exult in your impious banditti, so that you may not seem to have been driven out by me and gone to strangers, but to have gone invited to your own friends.

Tho why should I invite you, by whom I know men have been already sent on to wait in arms for you at the forum Aurelium; who I know has fixed and agreed with Manlius upon a settled day; by whom I know that that silver eagle, which I trust will be ruinous and fatal to you and to all your friends, and to which there was

set up in your house a shrine as it were of your crimes, has been already sent forward. Need I fear that you can long do without that which you used to worship when going out to murder, and from whose altars you have often transferred your impious hand to the slaughter of citizens?

You will go at last where your unbridled and mad desire has been long hurrying you. And this causes you no grief, but an incredible pleasure. Nature has formed you, desire has trained you, fortune has preserved you for this insanity. Not only did you never desire quiet, but you never even desired any war but a criminal one; you have collected a band of profligates and worthless men, abandoned not only by all fortune but even by hope.

Then what happiness will you enjoy! with what delight will you exult! in what pleasure will you revel! when in so numerous a body of friends, you neither hear nor see one good man. All the toils you have gone through have always pointed to this sort of life; your lying on the ground not merely to lie in wait to gratify your unclean desires, but even to accomplish crimes; your vigilance, not only when plotting against the sleep of husbands, but also against the goods of your murdered victims, have all been preparations for this. Now you have an opportunity of displaying your splendid endurance of hunger, of cold, of want of everything; by which in a short time you will find yourself worn out. All this I effected when I procured your rejection

from the consulship, that you should be reduced to make attempts on your country as an exile, instead of being able to distress it as consul, and that that which had been wickedly undertaken by you should be called piracy rather than war.

Now that I may remove and avert, O conscript fathers, any in the least reasonable complaint from myself, listen, I beseech you, carefully to what I say, and lay it up in your inmost hearts and minds. In truth, if my country, which is far dearer to me than my life—if all Italy—if the whole republic were to address me, "Marcus Tullius, what are you doing? will you permit that man to depart whom you have ascertained to be an enemy? whom you see ready to become the general of the war? whom you know to be expected in the camp of the enemy as their chief, the author of all this wickedness, the head of the conspiracy, the instigator of the slaves and abandoned citizens, so that he shall seem not driven out of the city by you, but let loose by you against the city? Will you not order him to be thrown into prison, to be hurried off to execution, to be put to death with the most prompt severity? What hinders you? Is it the customs of our ancestors? But even private men have often in this republic slain mischievous citizens. Is it the laws which have been passed about the punishment of Roman citizens? But in this city those who have rebelled against the republic have never had the rights of citizens. Do you fear odium with posterity? You are showing fine

gratitude to the Roman people which has raised you, a man known only by your own actions, of no ancestral renown, through all the degrees of honor at so early an age to the very highest office, if from fear of unpopularity or of any danger you neglect the safety of your fellow citizens. But if you have a fear of unpopularity, is that arising from the imputation of vigor and boldness, or that arising from that of inactivity and indecision most to be feared? When Italy is laid waste by war, when cities are attacked and houses in flames, do you not think that you will be then consumed by a perfect conflagration of hatred?"

To this holy address of the republic, and to the feelings of those men who entertain the same opinion, I will make this short answer: If, O conscript fathers, I thought it best that Catiline should be punished with death, I would not have given the space of one hour to this gladiator to live in. If, forsooth, those excellent men and most illustrious cities not only did not pollute themselves, but even glorified themselves by the blood of Saturninus, and the Gracchi, and Flaccus, and many others of old time, surely I had no cause to fear lest for slaying this parricidal murderer of the citizens any unpopularity should accrue to me with posterity. And if it did threaten me to ever so great a degree, yet I have always been of the disposition to think unpopularity earned by virtue and glory not unpopularity.

Tho there are some men in this body who

either do not see what threatens, or dissemble what they do see; who have fed the hope of Catiline by mild sentiments, and have strengthened the rising conspiracy by not believing it; influenced by whose authority many, and they not wicked, but only ignorant, if I punished him would say that I had acted cruelly and tyrannically. But I know that if he arrives at the camp of Manlius to which he is going, there will be no one so stupid as not to see that there has been a conspiracy, no one so hardened as not to confess it. But if this man alone were put to death, I know that this disease of the republic would be only checked for a while, not eradicated forever. But if he banishes himself, and takes with him all his friends, and collects at one point all the ruined men from every quarter, then not only will this full-grown plague of the republic be extinguished and eradicated, but also the root and seed of all future evils.

We have now for a long time, O conscript fathers, lived among these dangers and machinations of conspiracy; but somehow or other, the ripeness of all wickedness, and of this long-standing madness and audacity, has come to a head at the time of my consulship. But if this man alone is removed from this piratical crew, we may appear, perhaps, for a short time relieved from fear and anxiety, but the danger will settle down and lie hid in the veins and bowels of the republic. As it often happens that men afflicted with a severe disease, when they are tortured

with heat and fever, if they drink cold water, seem at first to be relieved, but afterward suffer more and more severely; so this disease which is in the republic, if relieved by the punishment of this man, will only get worse and worse, as the rest will be still alive.

Wherefore, O conscript fathers, let the worthless be gone,—let them separate themselves from the good,—let them collect in one place,—let them, as I have often said before, be separated from us by a wall; let them cease to plot against the consul in his own house,—to surround the tribunal of the city pretor,—to besiege the senate-house with swords,—to prepare brands and torches to burn the city; let it, in short, be written on the brow of every citizen, what his sentiments are about the republic. I promise you, this, O conscript fathers, that there shall be so much diligence in us the consuls, so much authority in you, so much virtue in the Roman knights, so much unanimity in all good men that you shall see everything made plain and manifest by the departure of Catiline,—everything checked and punished.

With these omens, O Catiline, be gone to your impious and nefarious war, to the great safety of the republic, to your own misfortune and injury, and to the destruction of those who have joined themselves to you in every wickedness and atrocity. Then do you, O Jupiter, who were consecrated by Romulus with the same auspices as this city, whom we rightly call the stay of this

city and empire, repel this man and his companions from your altars and from the other temples, —from the houses and walls of the city,—from the lives and fortunes of all the citizens; and overwhelm all the enemies of good men, the foes of the republic, the robbers of Italy, men bound together by a treaty and infamous alliance of crimes, dead and alive, with eternal punishments.

IV

THE SECOND ORATION AGAINST CATILINE

(63 B.C.)

At length, O Romans, we have dismissed from the city or driven out or, when he was departing of his own accord, we have pursued with words Lucius Catiline, mad with audacity, breathing wickedness, impiously planning mischief to his country, threatening fire and sword to you and to the city. He has gone, he has departed, he has disappeared, he has rushed out.[1] No injury will now be prepared against these walls within the walls themselves by that monster and prodigy of wickedness. And we have, without controversy,

[1] In the "argument" prefixed to the second oration against Catiline, it is said that when Catiline alleged his high birth, and the stake which he had in the prosperity of the commonwealth, as arguments to make it appear improbable that he should seek to injure it, and called Cicero a stranger, and a new inhabitant of Rome, the senate interrupted him with a general outcry, calling him

defeated him, the sole general of this domestic war. For now that dagger will no longer hover about our sides; we shall not be afraid in the campus, in the forum, in the senate-house,—aye, and within our own private walls. He was moved from his place when he was driven from the city. Now we shall openly carry on a regular war with an enemy without hindrance. Beyond all question we ruin the man; we have defeated him splendidly when we have driven him from secret treachery into open warfare. But that he has not taken with him his sword red with blood as he intended,—that he has left us alive,—that we wrested the weapon from his hands,—that he has left the citizens safe and the city standing, what great and overwhelming grief must you think that this is to him! Now he lies prostrate, O Romans, and feels himself stricken down and abject, and often casts back his eyes toward this city, which he mourns over as snatched from his jaws, but which seems to me to rejoice at having vomited forth such a pest, and cast it out of doors.

But if there be any one of that disposition which all men should have, who yet blames me greatly for the very thing in which my speech exults and triumphs—namely, that I did not

traitor and parricide; upon which, being rendered furious and desperate, he declared aloud what he had before said to Cato, that since he was circumvented and driven headlong by his enemies, he would quench the flame which his enemies were kindling around him in the common ruin. And so he rushed out of the temple."

arrest so capital mortal an enemy rather than let him go—that is not my fault, O citizens, but the fault of the times. Lucius Catiline ought to have been visited with the severest punishment, and to have been put to death long since; and both the customs of our ancestors, and the rigor of my office, and the republic, demanded this of me; but how many, think you, were there who did not believe what I reported? how many who out of stupidity did not think so? how many who even defended him? how many who, out of their own depravity, favored him? If, in truth, I had thought that, if he were removed, all danger would be removed from you, I would long since have cut off Lucius Catiline, had it been at the risk, not only of my popularity, but even of my life.

But as I saw that, since the matter was not even then proved to all of you, if I had punished him with death, as he had deserved, I should be borne down by unpopularity, and so be unable to follow up his accomplices, I brought the business on to this point that you might be able to combat openly when you saw the enemy without disguise. But how exceedingly I think this enemy to be feared now that he is out of doors, you may see from this,—that I am vexed even that he has gone from the city with but a small retinue. I wish he had taken with him all his forces. He has taken with him Tongillus, with whom he had been said to have a criminal intimacy, and Publicius, and Munatius, whose debts contracted in

taverns could cause no great disquietude to the republic. He has left behind him others—you all know what men they are, how overwhelmed with debt, how powerful, how noble.

Therefore, with our Gallic legions, and with the levies which Quintus Metellus has raised in the Picenian and Gallic territory, and with these troops which are every day being got ready by us, I thoroughly despise that army composed of desperate old men, of clownish profligates, and uneducated spendthrifts; of those who have preferred to desert their bail rather than that army, and which will fall to pieces if I show them not the battle array of our army, but an edict of the pretor. I wish he had taken with him those soldiers of his, whom I see hovering about the forum, standing about the senate-house, even coming into the senate, who shine with ointment, who glitter in purple; and if they remain here, remember that that army is not so much to be feared by us as these men who have deserted the army. And they are the more to be feared, because they are aware that I know what they are thinking of, and yet they are not influenced by it.

I know to whom Apulia has been allotted, who has Etruria, who the Picenian territory, who the Gallic district, who has begged for himself the office of spreading fire and sword by night through the city. They know that all the plans of the preceding night are brought to me. I laid them before the senate yesterday. Catiline himself was alarmed and fled. Why do these men

wait? Verily, they are greatly mistaken if they think that former lenity of mine will last forever.

What I have been waiting for, that I have gained—namely, that you should all see that a conspiracy has been openly formed against the republic; unless, indeed, there be any one who thinks that those who are like Catiline do not agree with Catiline. There is not any longer room for lenity; the business itself demands severity. One thing, even now, I will grant—let them depart, let them begone. Let them not suffer the unhappy Catiline to pine away for want of them. I will tell them the road. He went by the Aurelian road. If they make haste, they will catch him by the evening. O happy republic, if it can cast forth these dregs of the republic! Even now, when Catiline alone is got rid of, the republic seems to me relieved and refreshed; for what evil or wickedness can be devised or imagined which he did not conceive? What prisoner, what gladiator, what thief, what assassin, what parricide, what forger of wills, what cheat, what debauchee, what spendthrift, what adulterer, what abandoned woman, what corrupter of youth, what profligate, what scoundrel can be found in all Italy, who does not avow that he has been on terms of intimacy with Catiline? What murder has been committed for years without him? What nefarious act of infamy that has not been done by him?

But in what other man were there ever so many allurements for youth as in him, who both

indulged in infamous love for others, and encouraged their infamous affections for himself, promising to some enjoyment of their lust, to others the death of their parents, and not only instigating them to iniquity, but even assisting them in it. But now, how suddenly had he collected, not only out of the city, but even out of the country, a number of abandoned men? No one, not only at Rome, but in every corner of Italy, was overwhelmed with debt whom he did not enlist in this incredible association of wickedness.

And, that you may understand the diversity of his pursuits and the variety of his designs, there was no one in any school of gladiators, at all inclined to audacity, who does not avow himself to be an intimate friend of Catiline—no one on the stage, at all of a fickle and worthless disposition, who does not profess himself his companion. And he, trained in the practise of insult and wickedness, in enduring cold, and hunger, and thirst, and watching, was called a brave man by those fellows, while all the appliances of industry and instruments of virtue were devoted to lust and atrocity.

But if his companions follow him,—if the infamous herd of desperate men depart from the city, oh! happy shall we be, fortunate will be the republic, illustrious will be the renown of my consulship. For theirs is no ordinary insolence, —no common and endurable audacity. They think of nothing but slaughter, conflagration and

rapine. They have dissipated their patrimonies, they have squandered their fortunes. Money has long failed them, and now credit begins to fail; but the same desires remain which they had in their time of abundance. But if in their drinking and gambling parties they were content with feasts and harlots, they would be in a hopeless state indeed; but yet they might be endured. But who can bear this, that indolent men should plot against the bravest,—drunkards against the sober,—men asleep against men awake,—men lying at feasts, embracing abandoned women, languid with wine, crammed with food, crowned with chaplets, reeking with ointments, worn out with lust, belch out in their discourse the murder of all good men, and the conflagration of the city?

But I am confident that some fate is hanging over these men, and that the punishment long since due to their iniquity, and worthlessness, and wickedness, and lust, is either visibly at hand or at least rapidly approaching. And if my consulship shall have removed, since it can not cure them, it will have added, not some brief span, but many ages of existence to the republic. For there is no nation for us to fear,—no king who can make war on the Roman people. All foreign affairs are tranquilized, both by land and sea, by the valor of one man. Domestic war alone remains. The only plots against us are within our own walls,—the danger is within,—the enemy is within. We must war with luxury, with

madness, with wickedness. For this war, O citizens, I offer myself as the general. I take on myself the enmity of profligate men. What can be cured, I will cure, by whatever means it may be possible. What must be cut away, I will not suffer to spread, to the ruin of the republic. Let them depart, or let them stay quiet; or if they remain in the city and in the same disposition as at present, let them expect what they deserve.

But there are men, O Romans, who say that Catiline has been driven by me into banishment. But if I could do so by a word, I would drive out those also who say so. Forsooth, that timid, that excessively bashful man could not bear the voice of the consul; as soon as he was ordered to go into banishment, he obeyed, he was quiet. Yesterday, when I had been all but murdered at my own house, I convoked the senate in the temple of Jupiter Stator; I related the whole affair to the conscript fathers; and when Catiline came thither, what senator addressed him? who saluted him? who looked upon him not so much even as an abandoned citizen, as an implacable enemy? Nay, the chiefs of that body left that part of the benches to which he came naked and empty.

On this I, that violent consul, who drive citizens into exile by a word, asked of Catiline whether he had been at the nocturnal meeting at Marcus Lecca's or not; when that most audacious man, convicted of his own conscience, was at first silent. I related all the other circumstances; I described what he had done that night, where he

had been, what he had arranged for the next night, how the plan of the whole war had been laid down by him. When he hesitated, when he was convicted, I asked why he hesitated to go whither he had been long preparing to go; when I knew that arms, that the axes, the fasces, and trumpets, and military standards, and that silver eagle to which he had made a shrine in his own house, had been sent on, did I drive him into exile who I knew had already entered upon war? I suppose Manlius, that centurion who has pitched his camp in the Fæsulan district, has proclaimed war against the Roman people in his own name; and that camp is not now waiting for Catiline as its general, and he, driven forsooth into exile, will go to Marseilles, as they say, and not to that camp.

Oh, the hard lot of those, not only of those who govern, but even of those who save the republic! Now, if Lucius Catiline, hemmed in and rendered powerless by my counsels, by my toils, by my dangers, should on a sudden become alarmed, should change his designs, should desert his friends, should abandon his design of making war, should change his path from this course of wickedness and war, and betake himself to flight and exile, he will not be said to have been deprived by me of the arms of his audacity, to have been astounded and terrified by my diligence, to have been driven from his hope and from his enterprise, but, uncondemned, and innocent, to have been

driven into banishment by the consul by threats and violence; and there will be some who will seek to have him thought not worthless but unfortunate, and me considered not a most active consul, but a most cruel tyrant. I am not unwilling, O Romans, to endure this storm of false and unjust popularity as long as the danger of this horrible and nefarious war is warded off from you. Let him be said to be banished by me as long as he goes into banishment; but, believe me, he will not go. I will never ask of the immortal gods, O Romans, for the sake of lightening my own unpopularity, for you to hear that Lucius Catiline is leading an army of enemies, and is hovering about in arms; but yet in three days you will hear it. And I much more fear that it will be objected to me some day or other, that I have let him escape, rather than that I have banished him. But when there are men who say he has been banished because he has gone away, what would these men say if he had been put to death?

But those men who keep saying that Catiline is going to Marseilles do not complain of this so much as they fear it; for there is not one of them so inclined to pity, as not to prefer that he should go to Manlius rather than to Marseilles. But he, if he had never before planned what he is now doing, yet would rather be slain while living as a bandit, than live as an exile; but now, when nothing has happened to him contrary to his own wish and design—except, indeed, that he has left

Rome while we are alive—let us wish rather that he may go into exile than complain of it.

But why are we speaking so long about one enemy; and about that enemy who now avows that he is one; and whom I now do not fear, because, as I have always wished, a wall is between us; and are saying nothing about those who dissemble, who remain at Rome, who are among us? Whom, indeed, if it were by any means possible, I should be anxious not so much to chastise as to cure, and to make friendly to the republic; nor, if they will listen to me, do I quite know why that may not be. For I will tell you, O Romans, of what classes of men those forces are made up, and then, if I can, I will apply to each the medicine of my advice and persuasion.

There is one class of them, who, with enormous debts, have still greater possessions, and who can by no means be detached from their affection to them. Of these men the appearance is most respectable, for they are wealthy, but their intention and their cause are most shameless. Will you be rich in lands, in houses, in money, in slaves, in all things, and yet hesitate to diminish your possessions to add to your credit? What are you expecting? War? What! in the devastation of all things, do you believe that your own possessions will be held sacred? do you expect an abolition of debts? They are mistaken who expect that from Catiline. There may be schedules made out, owing to my exertions, but they will be only catalogs of sale. Nor can those who have

possessions be safe by any other means; and if they had been willing to adopt this plan earlier, and not, as is very foolish, to struggle on against usury with the profits of their farms, we should have them now richer and better citizens. But I think these men are the least of all to be dreaded, because they can either be persuaded to abandon their opinions, or if they cling to them, they seem to me more likely to form wishes against the republic than to bear arms against it.

There is another class of them, who, altho they are harassed by debt, yet are expecting supreme power; they wish to become masters. They think that when the republic is in confusion they may gain those honors which they despair of when it is in tranquillity. And they must, I think, be told the same as every one else—to despair of obtaining what they are aiming at; that in the first place, I myself am watchful for, am present to, am providing for the republic. Besides that, there is a high spirit in the virtuous citizens, great unanimity, great numbers, and also a large body of troops. Above all that, the immortal gods will stand by and bring aid to this invincible nation, this most illustrious empire, this most beautiful city, against such wicked violence. And if they had already got that which they with the greatest madness wish for, do they think that in the ashes of the city and blood of the citizens, which in their wicked and infamous hearts they desire, they will become consuls and dictators and even kings? Do they not see that they are

wishing for that which, if they were to obtain it, must be given up to some fugitive slave, or to some gladiator?

There is a third class, already touched by age, but still vigorous from constant exercise; of which class is Manlius himself, whom Catiline is now succeeding. These are men of those colonies which Sulla established at Fæsulæ, which I know to be composed, on the whole, of excellent citizens and brave men; but yet these are colonists, who, from becoming possessed of unexpected and sudden wealth, boast themselves extravagantly and insolently; these men, while they build like rich men, while they delight in farms, in litters, in vast families of slaves, in luxurious banquets, have incurred such great debts, that, if they would be saved, they must raise Sulla from the dead; and they have even excited some countrymen, poor and needy men, to entertain the same hopes of plunder as themselves. And all these men, O Romans, I place in the same class of robbers and banditti. But, I warn them, let them cease to be mad, and to think of proscriptions and dictatorships; for such a horror of these times is ingrained into the city, that not even men, but it seems to me that even the very cattle would refuse to bear them again.

There is a fourth class, various, promiscuous and turbulent; who indeed are even now overwhelmed; who will never recover themselves; who, partly from indolence, partly from managing their affairs badly, partly from extravagance,

are embarrassed by old debts; and worn out with bail bonds, and judgments and seizures of their goods, are said to be betaking themselves in numbers to that camp both from the city and the country. These men I think not so much active soldiers as lazy insolvents; who, if they can not stand at first, may fall, but fall so, that not only the city but even their nearest neighbors know nothing of it. For I do not understand why, if they can not live with honor, they should wish to die shamefully; or why they think they shall perish with less pain in a crowd, than if they perish by themselves.

There is a fifth class, of parricides, assassins, in short of all infamous characters, whom I do not wish to recall from Catiline, and indeed they can not be separated from him. Let them perish in their wicked war, since they are so numerous that a prison can not contain them.

There is a last class, last not only in number but in the sort of men and in their way of life: the especial bodyguard of Catiline, of his levying; aye, the friends of his embraces and of his bosom, whom you see with carefully combed hair, glossy, beardless, or with well-trimmed beards; with tunics with sleeves, or reaching to the ankles, and clothed with veils, not with robes; all the industry of whose life, all the labor of whose watchfulness, is expended in suppers lasting till daybreak.

In these bands are all the gamblers, all the adulterers, all the unclean and shameless citizens.

These boys, so witty and delicate, have learned not only to love and be loved, not only to sing and to dance, but also to brandish daggers and to administer poisons; and unless they are driven out, unless they die, even should Catiline die, I warn you that the school of Catiline would exist in the republic. But what do those wretches want? Are they going to take their wives with them to the camp? How can they do without them, especially in these nights? and how will they endure the Apennines, and these frosts, and this snow? unless they think that they will bear the winter more easily because they have been in the habit of dancing naked at their feasts. O war much to be dreaded, when Catiline is going to have his bodyguard of prostitutes!

Array now, O Romans, against these splendid troops of Catiline, your guards and your armies; and first of all oppose to that worn-out and wounded gladiator your consuls and generals; then against that banished and enfeebled troop of ruined men lead out the flower and strength of all Italy; instantly the cities of the colonies and municipalities will match the rustic mounds of Catiline; and I will not condescend to compare the rest of your troops and equipments and guards with the want and destitution of that highwayman. But if, omitting all these things in which we are rich and of which he is destitute, the senate, the Roman knights, the people, the city, the treasury, the revenues, all Italy, all the provinces, foreign nations,—if, I say, omitting all

these things, we choose to compare the causes themselves which are opposed to one another, we may understand from that alone how thoroughly prostrate they are. For on the one side are fighting modesty, on the other wantonness; on the one chastity, on the other uncleanness; on the one honesty, on the other fraud; on the one piety, on the other wickedness; on the one consistency, on the other insanity; on the one honor, on the other baseness; on the one continence, on the other lust; in short, equity, temperance, fortitude, prudence, all the virtues contend against iniquity with luxury, against indolence, against rashness, against all the vices; lastly, abundance contends against destitution, good plans against baffled designs, wisdom against madness, well-founded hope against universal despair. In a contest and war of this sort, even if the zeal of men were to fail, will not the immortal gods compel such numerous and excessive vices to be defeated by these most eminent virtues?

And as this is the case, O Romans, do ye as I have said before, defend your house with guards and vigilance. I have taken care and made arrangements that there shall be sufficient protection for the city without distressing you and without any tumult. All the colonists and citizens of your municipal towns, being informed by me of this nocturnal sally of Catiline, will easily defend their cities and territories; the gladiators which he thought would be his most numerous and most trusty band, altho they

are better disposed than part of the patricians, will be held in check by our power. Quintus Metellus, whom I, making provision for this, sent on to the Gallic and Picenian territory, will either overwhelm the man, or will prevent all his motions and attempts; but with respect to the arrangements of all other matters, and maturing and acting on our plans, we shall consult the senate, which, as you are aware, is convened.

Now once more I wish those who have remained in the city, and who, contrary to the safety of the city and of all of you, have been left in the city by Catiline, altho they are enemies, yet because they were born citizens, to be warned again and again by me. If my lenity has appeared to any one too remiss, it has been only waiting that that might break out which was lying hid. As to the future, I can not now forget that this is my country, that I am the consul of these citizens, that I must either live with them, or die for them. There is no guard at the gate, no one plotting against their path; if any one wishes to go, he can provide for himself; but if any one stirs in the city, and if I detect not only any action, but any attempt or design against the country, he shall feel that there are in this city vigilant consuls, eminent magistrates, a brave senate, arms, and prisons; which our ancestors appointed as the avengers of nefarious and convicted crimes.

And all this shall be so done, O Romans, that affairs of the greatest importance shall be

transacted with the least possible disturbance; the greatest dangers shall be avoided without any tumult; an internal civil war the most cruel and terrible in the memory of man, shall be put an end to by me alone in the robe of peace acting as general and commander-in-chief. And this I will so arrange, O Romans, that if it can be by any means managed, even the most worthless man shall not suffer the punishment of his crimes in this city. But if the violence of open audacity, if danger impending over the republic drives me of necessity from this merciful disposition, at all events I will manage this, which seems scarcely even to be hoped for in so great and so treacherous a war, that no good man shall fall, and that you may all be saved by the punishment of a few.

And I promise you this, O Romans, relying neither on my own prudence, nor on human counsels, but on many and manifest intimations of the will of the immortal gods; under whose guidance I first entertained this hope and this opinion; who are now defending their temples and the houses of the city, not afar off, as they were used to, from a foreign and distant enemy, but here on the spot, by their own divinity and present help. And you, O Romans, ought to pray to and implore them to defend from the nefarious wickedness of abandoned citizens, now that all the forces of all enemies are defeated by land and sea, this city which they have ordained to be the most beautiful and flourishing of all cities.

V

IN BEHALF OF ARCHIAS THE POET[1]

(61 B.C.)

If there be any natural ability in me, O judges, —and I know how slight that is; or if I have any practise as a speaker,—and in that line I do not deny that I have some experience; or if I have any method in my oratory, drawn from my study of the liberal sciences, and from that careful training to which I admit that at no part of my life have I ever been disinclined; certainly, of all those qualities, this Aulus Licinius is entitled to be among the first to claim the benefit from me as his peculiar right. For as far as ever my mind can look back upon the space of time that is past, and recall the memory of its earliest youth, tracing my life from that starting-point, I see that Archias was the principal cause of

[1] Delivered in Rome in 61 B.C. Translated by Charles Duke Yonge. Slightly abridged.

It is explained in the "argument" that Archias was a Greek poet, a native of Antioch, who came to Rome in the train of Lucullus, when Cicero was a child. Cicero had been for some time a pupil of his and had retained a great regard for him. A man of the name of Gracchus now prosecuted him as a false pretender to the rights of a Roman citizen, according to the provisions of the *lex Papiria*, and Cicero defended him. The greatest part of this oration is occupied, not in legal arguments, but in a panegyric on Archias, who is believed to have died soon afterward. It was nearly forty years previous that he had first come to Rome.

my undertaking, and the principal means of my mastering, those studies. And if this voice of mine, formed by his encouragement and his precepts, has at times been the instrument of safety to others, undoubtedly we ought, as far as lies in our power, to help and save the very man from whom we have received that gift which has enabled us to bring help to many and salvation to some. And lest any one should, perchance, marvel at this being said by me, as the chief of his ability consists in something else, and not in this system and practise of eloquence, he must be told that even we ourselves have never been wholly devoted to this study. In truth, all the arts which concern the civilizing and humanizing of men, have some link which binds them together, and are, as it were, connected by some relationship to one another.

And, that it may not appear marvelous to any one of you, that I, in a formal proceeding like this, and in a regular court of justice, when an action is being tried before a pretor of the Roman people, a most eminent man, and before most impartial judges, before such an assembly and multitude of people as I see around me, employ this style of speaking, which is at variance, not only with the ordinary usages of courts of justice, but with the general style of forensic pleading; I entreat you in this cause to grant me this indulgence, suitable to this defendant, and as I trust not disagreeable to you,—the indulgence, namely, of allowing me, when speaking in

defense of a most sublime poet and most learned man, before this concourse of highly educated citizens, before this most polite and accomplished assembly, and before such a pretor as he who is presiding at this trial, to enlarge with a little more freedom than usual on the study of polite literature and refined arts, and, speaking in the character of such a man as that, who, owing to the tranquillity of his life and the studies to which he has devoted himself, has but little experience of the dangers of a court of justice, to employ a new and unusual style of oratory. And if I feel that that indulgence is given and allowed me by you, I will soon cause you to think that this Aulus Licinius is a man who not only, now that he is a citizen, does not deserve to be expunged from the list of citizens, but that he is worthy, even if he were not one, of being now made a citizen.

For when first Archias grew out of childhood, and out of the studies of those arts by which young boys are gradually trained and refined, he devoted himself to the study of writing. First of all at Antioch (for he was born there, and was of high rank there), formerly an illustrious and wealthy city, and the seat of learned men and of liberal sciences; and there it was his lot speedily to show himself superior to all in ability and credit. Afterward, in the other parts of Asia, and over all Greece, his arrival was so talked of wherever he came, that the anxiety with which he was expected was even greater than the fame

of his genius; but the admiration which he excited when he had arrived, exceeded even the anxiety with which he was expected. Italy was at that time full of Greek science and of Greek systems, and these studies were at that time cultivated in Latium with greater zeal than they now are in the same towns; and here, too, at Rome, on account of the tranquil state of the republic at that time, they were far from neglected.

Therefore, the people of Tarentum, and Rhegium, and Neapolis, presented him with the freedom of the city and with other gifts; and all men who were capable of judging of genius thought him deserving of their acquaintance and hospitality. When, from this great celebrity of his, he had become known to us tho absent, he came to Rome, in the consulship of Marius and Catulus. It was his lot to have those men as his first consuls, the one of whom could supply him with the most illustrious achievements to write about, the other could give him, not only exploits to celebrate, but his ears and judicious attention. Immediately the Luculli, tho Archias was as yet but a youth, received him in their house. But it was not only to his genius and his learning, but also to his natural disposition and virtue, that it must be attributed that the house which was the first to be opened to him in his youth, is also the one in which he lives most familiarly in his old age. He at that time gained the affection of Quintus Metellus, that great man who was the conqueror of Numidia, and his son Pius. He was

eagerly listened to by Marcus Æmilius; he associated with Quintus Catulus—both with the father and the sons. He was highly respected by Lucius Crassus; and as for the Luculli, and Drusus, and the Octavii, and Cato, and the whole family of the Hortensii, he was on terms of the greatest possible intimacy with all of them, and was held by them in the greatest honor. For, not only did every one cultivate his acquaintance who wished to learn or to hear anything, but even every one pretended to have such a desire.

In the meantime, after a sufficiently long interval, having gone with Lucius Lucullus into Sicily, and having afterward departed from that province in the company of the same Lucullus, he came to Heraclea. And as that city was one which enjoyed all the rights of a confederate city to their full extent, he became desirous of being enrolled as a citizen of it. And, being thought deserving of such a favor for his own sake, when aided by the influence and authority of Lucullus, he easily obtained it from the Heracleans. The freedom of the city was given him in accordance with the provisions of the law of Silvanus and Carbo: "If any men had been enrolled as citizens of the confederate cities, and if, at the time that the law was passed, they had a residence in Italy, and if within sixty days they had made a return of themselves to the pretor." As he had now had a residence at Rome for many years, he returned himself as a citizen to the pretor, Quintus Metel-

lus, his most intimate friend. If we have nothing else to speak about except the rights of citizenship and the law, I need say no more. The cause is over.

For which of all these statements, O Gratius, can be invalidated? Will you deny that he was enrolled, at the time I speak of, as a citizen of Heraclea? There is a man present of the very highest authority, a most scrupulous and truthful man, Lucius Lucellus, who will tell you not that he thinks it, but that he knows it; not that he has heard of it, but that he saw it; not even that he was present when it was done, but that he actually did it himself. Deputies from Heraclea are present, men of the highest rank; they have come expressly on account of this trial, with a commission from their city, and to give evidence on the part of their city; and they say that he was enrolled as a Heraclean. On this you ask for the public registers of the Heracleans, which we all know were destroyed in the Italian war, when the register office was burnt. It is ridiculous to say nothing to the proofs which we have, but to ask for proofs which it is impossible for us to have; to disregard the recollection of men, and to appeal to the memory of documents; and when you have the conscientious evidence of a most honorable man, the oath and good faith of a most respectable municipality, to reject those things which can not by any possibility be tampered with, and to demand documentary evidence, tho you say at the same moment that that

is constantly played tricks with. "But he had no residence at Rome." What, not he who for so many years before the freedom of the city was given to him, had established the abode of all his property and fortunes at Rome? "But he did not return himself." Indeed he did, and in that return which alone obtains with the college of pretors the authority of a public document.

You ask us, O Gratius, why we are so exceedingly attached to this man. Because he supplies us with food whereby our mind is refreshed after this noise in the forum, and with rest for our ears after they have been wearied with bad language. Do you think it possible that we could find a supply for our daily speeches, when discussing such a variety of matters, unless we were to cultivate our minds by the study of literature; or that our minds could bear being kept so constantly on the stretch if we did not relax them by that same study? But I confess that I am devoted to those studies; let others be ashamed of them if they have buried themselves in books devoted to those studies; let others be ashamed of them for the common advantage, or anything which may bear the eyes of men and the light. But why need I be ashamed, who for many years have lived in such a manner as never to allow my own love of tranquillity to deny me to the necessity or advantage of another, or my fondness for pleasure to distract, or even sleep to delay my attention to such claims?

Who then can reproach me, or who has any

right to be angry with me, if I allow myself as much time for the cultivation of these studies as some take for the performance of their own business, or for celebrating days of festival and games, or for other pleasures, or even for the rest and refreshment of mind and body, or as others devote to early banquets, to playing at dice, or at ball?

And this ought to be permitted to me, because by these studies my power of speaking, and those faculties are improved, which, as far as they do exist in me, have never been denied to my friends when they have been in peril. And if that ability appears to any one to be but moderate, at all events I know whence I derive those principles which are of the greatest value. For if I had not persuaded myself from my youth upward, both by the precepts of many masters and by much reading, that there is nothing in life greatly to be desired, except praise and honor, and that while pursuing those things all tortures of the body, all dangers of death and banishment are to be considered but of small importance, I should never have exposed myself, in defense of your safety, to such numerous and arduous contests, and to these daily attacks of profligate men. But all books are full of such precepts, and all the sayings of philosophers, and all antiquity is full of precedents teaching the same lesson; but all these things would lie buried in darkness, if the light of literature and learning were not applied to them. How many images

of the bravest men, carefully elaborated, have both the Greek and Latin writers bequeathed to us, not merely for us to look at and gaze upon, but also for our imitation! And I, always keeping them before my eyes as examples for my own public conduct, have endeavored to model my mind and views by continually thinking of those excellent men.

Some one will ask: "What! were those identical great men, whose virtues have been recorded in books, accomplished in all that learning which you are extolling so highly?" It is difficult to assert this of all of them; but still I know what answer I can make to that question: I admit that many men have existed of admirable disposition and virtue, who, without learning, by the almost divine instinct of their own mere nature, have been, of their own accord, as it were, moderate and wise men. I even add this, that very often nature without learning has had more to do with leading men to credit and to virtue, than learning when not assisted by a good natural disposition. And I also contend, that when to an excellent and admirable natural disposition there is added a certain system and training of education, then from that combination arises an extraordinary perfection of character such as is seen in that godlike man, whom our fathers saw in their time, Africanus; and in Caius Lælius and Lucius Furius, most virtuous and moderate men; and in that most excellent man, the most learned man of his time, Marcus Cato the elder; and all these

men, if they had been to derive no assistance from literature in the cultivation and practise of virtue, would never have applied themselves to the study of it. Tho, even if there were no such great advantage to be reaped from it, and if it were only pleasure that is sought from these studies, still I imagine you would consider it a most reasonable and liberal employment of the mind; for other occupations are not suited to every time, nor to every age or place; but these studies are the food of youth, the delight of old age; the ornament of prosperity, the refuge and comfort of adversity; a delight at home, and no hindrance abroad; they are companions by night and in travel, and in the country.

And if we ourselves were not able to arrive at these advantages, nor even taste them with our senses, still we ought to admire them, even when we saw them in others. Who of us was of so ignorant and brutal a disposition as not lately to be grieved at the death of Roscius? who, tho he was an old man when he died, yet, on account of the excellence and beauty of his art, appeared to be one who on every account ought not to have died. Therefore had he by the gestures of his body gained so much of our affections, and shall we disregard the incredible movements of the mind, and the rapid operations of genius? How often have I seen this man, Archias, O judges—(for I will take advantage of your kindness, since you listen to me so attentively while speaking in this unusual manner)—how often have I seen

him, when he had not written a single word, repeat extempore a great number of admirable verses on the very events which were passing at the moment! How often have I seen him go back, and describe the same thing over again with an entire change of language and ideas! And what he wrote with care and with much thought, that I have seen admired to such a degree, as to equal the credit of even the writings of the ancients. Should not I, then, love this man? should not I admire him? should not I think it my duty to defend him in every possible way? And, indeed, we have constantly heard from men of the greatest eminence and learning, that the study of other sciences was made up of learning, and rules, and regular method; but that a poet was such by the unassisted work of nature, and was moved by the vigor of his own mind, and was inspired, as it were, by some divine wrath. Wherefore rightly does our own great Ennius call poets holy; because they seem to be recommended to us by some especial gift, as it were, and liberality of the gods.

Let then, judges, this name of poet, this name which no barbarians even have ever disregarded, be holy in your eyes, men of cultivated minds as you all are. Rocks and deserts reply to the poet's voice; savage beasts are often moved and arrested by song; and shall we, who have been trained in the pursuit of the most virtuous acts, refuse to be swayed by the voice of poets? The Colophonians say that Homer was their citizen;

the Chians claim him as theirs; the Salaminians assert their right to him; but the men of Smyrna loudly assert him to be a citizen of Smyrna, and they have even raised a temple to him in their city. Many other places also fight with one another for the honor of being his birthplace.

They, then, claim a stranger, even after his death, because he was a poet; shall we reject this man while he is alive, a man who by his own inclination and by our laws does actually belong to us? especially when Archias has employed all his genius with the utmost zeal in celebrating the glory and renown of the Roman people. For when a young man, he touched on our wars against the Cimbri, and gained the favor even of Caius Marius himself, a man who was tolerably proof against this sort of study. For there was no one so disinclined to the Muses as not willingly to endure that the praise of his labors should be made immortal by means of verse. They say that the great Themistocles, the greatest man that Athens produced, said, when some one asked him what sound or whose voice he took the greatest delight in hearing, "The voice of that by whom his own exploits were best celebrated." Therefore, the great Marius was also exceedingly attached to Lucius Plotius, because he thought that the achievement which he had performed could be celebrated by his genius. And the whole Mithridatic War, great and difficult as it was, and carried on with so much diversity of fortune by land and sea, has been related at length by him;

and the books in which that is sung of, not only make illustrious Lucius Lucullus, that most gallant and celebrated man, but they do honor also to the Roman people. For, while Lucullus was general, the Roman people opened Pontus, tho it was defended both by the resources of the king and by the character of the country itself. Under the same general the army of the Roman people, with no very great numbers, routed the countless hosts of the Armenians.

It is the glory of the Roman people that, by the wisdom of that same general, the city of the Cyzicenes, most friendly to us, was delivered and preserved from all the attacks of the kind, and from the very jaws as it were of the whole war. Ours is the glory which will be forever celebrated, which is derived from the fleet of the enemy which was sunk after its admirals had been slain, and from the marvelous naval battle off Tenedos; those trophies belong to us, those monuments are ours, those triumphs are ours. Therefore, I say that the men by whose genius these exploits are celebrated, make illustrious at the same time the glory of the Roman people. Our countryman, Ennius, was dear to the elder Africanus; and even on the tomb of the Scipios his effigy is believed to be visible, carved in the marble. But undoubtedly it is not only the men who are themselves praised who are done honor to by those praises, but the name of the Roman people also is adorned by them. Cato, the ancestor of this Cato, is extolled to the skies. Great

honor is paid to the exploits of the Roman people. Lastly, all those great men, the Maximi, the Marcelli, and the Fulvii, are done honor to, not without all of us having also a share in the panegyric.

Therefore our ancestors received the man who was the cause of all this, a man of Rudiæ, into their city as a citizen; and shall we reject from our city a man of Heraclea, a man sought by many cities, and made a citizen of ours by these very laws?

For if any one thinks that there is a smaller gain of glory derived from Greek verses than from Latin ones, he is greatly mistaken, because Greek poetry is read among all nations. Latin is confined to its own natural limits, which are narrow enough. Wherefore, if those achievements which we have performed are limited only by the bounds of the whole world, we ought to desire that, wherever our vigor and our arms have penetrated, our glory and our fame should likewise extend. Because, as this is always an ample reward for those people whose achievements are the subject of writings, so especially is it the greatest inducement to encounter labors and dangers to all men who fight for themselves for the sake of glory. How many historians of his exploits is Alexander the Great said to have had with him; and he, when standing on Cape Sigeum at the grave of Achilles, said, "O happy youth, to find Homer as the panegyrist of your glory!" And he said the truth; for, if the

Iliad had not existed, the same tomb which covered his body would have also buried his renown.

For this should not be concealed, which can not possibly be kept in the dark, but it might be avowed openly; we are all influenced by a desire of praise, and the best men are the most especially attracted by glory. Those very philosophers even in the books which they write about despising glory, put their own names on the title page. In the very act of recording their contempt for renown and notoriety, they desire to have their own names known and talked of. Decimus Brutus, that most excellent citizen and consummate general, adorned the approaches to his temples and monuments with the verses of Attius. And lately that great man Fulvius, who fought with the Ætolians, having Ennius for his companion, did not hesitate to devote the spoils of Mars to the Muses. Wherefore, in a city in which generals, almost in arms, have paid respect to the name of poets and to the temples of the Muses, these judges in the garb of peace ought not to act in a manner inconsistent with the honor of the Muses and the safety of poets.

And that you may do that the more willingly, I will now reveal my own feelings to you, O judges, and I will make a confession to you of my own love of glory,—too eager perhaps, but still honorable. For this man has in his verses touched upon and begun the celebration of the deeds which we in our consulship did in union with you, for the safety of this city and empire,

and in defense of the life of the citizens and of the whole republic. And when I had heard his commencement, because it appeared to me to be a great subject, and at the same time an agreeable one, I encouraged him to complete his work. For virtue seeks no other reward for its labors and its dangers beyond that of praise and renown; and if that be denied to it, what reason is there, O judges, why in so small and brief a course of life as is allotted to us, we should impose such labors on ourselves? Certainly, if the mind had no anticipations of posterity, and if it were to confine all its thoughts within the same limits as those by which the space of our lives is bounded, it would neither break itself with such severe labors, nor would it be tormented with such cares and sleepless anxiety, nor would it so often have to fight for its very life. At present there is a certain virtue in every good man, which night and day stirs up the mind with the stimulus of glory, and reminds it that all mention of our name will not cease at the same time with our lives, but that our fame will endure to all posterity.

Do we all who are occupied in the affairs of the state, and who are surrounded by such perils and dangers in life, appear to be so narrow-minded, as, tho to the last moment of our lives we have never passed one tranquil or easy moment, to think that everything will perish at the same time as ourselves? Ought we not, when many most illustrious men have with great care

collected and left behind them statues and images, representations not of their minds but of their bodies, much more to desire to leave behind us a copy of our counsels and of our virtues, wrought and elaborated by the greatest genius? I thought, at the very moment of performing them, that I was scattering and disseminating all the deeds which I was performing, all over the world for the eternal recollection of nations. And whether that delight is to be denied to my soul after death, or whether, as the wisest men have thought, it will affect some portion of my spirit, at all events, I am at present delighted with some such idea and hope.

Preserve then, O judges, a man of such virtue as that of Archias, which you see testified to you not only by the worth of his friends, but by the length of time during which they have been such to him; and of such genius as you ought to think is his, when you see that it has been sought by most illustrious men. And his cause is one which is approved of by the benevolence of the law, by the authority of his municipality, by the testimony of Lucullus, and by the documentary evidence of Metellus. And as this is the case, we do entreat you, O judges, if there may be any weight attached, I will not say to human, but even to divine recommendation in such important matters, to receive under your protection that man who has at all times done honor to your generals and to the exploits of the Roman people,—who, even in these recent perils of our own, and

in your domestic dangers, promises to give an eternal testimony of praise in our favor, and who forms one of that band of poets who have at all times and in all nations been considered and called holy, so that he may seem relieved by your humanity, rather than overwhelmed by your severity.

The things which, according to my custom, I have said briefly and simply, O judges, I trust have been approved by all of you. Those things which I have spoken, without regarding the habits of the forum or judicial usage, both concerning the genius of the man and my own zeal in his behalf, I trust have been received by you in good part. That they have been so by him who presides at this trial, I am quite certain.

VI

THE FIRST ORATION AGAINST MARK ANTONY[1]

(44 B.C.)

BEFORE, O conscript fathers, I say those things concerning the republic which I think myself bound to say at the present time, I will explain to you briefly the cause of my departure from, and of my return to the city. When I hoped that the republic was at last recalled to a proper respect for your wisdom and for your authority,

[1] Delivered before the Roman senate in 44 B.C. Translated by Charles Duke Yonge. Abridged.

I thought that it became me to remain in a sort of sentinelship, which was imposed upon me by my position as a senator and a man of consular rank. Nor did I depart anywhere, nor did I ever take my eyes off from the republic, from the day on which we were summoned to meet in the temple of Tellus[1]; in which temple I, as far as was in my power, laid the foundations of peace, and renewed the ancient precedent set by the Athenians; I even used the Greek word, which that city employed in those times in allaying discords, and gave my vote that all recollection of the existing dissensions ought to be effaced by everlasting oblivion.

The oration then made by Marcus Antonius was an admirable one; his disposition, too, appeared excellent; and lastly, by his means and by his sons', peace was ratified with the most illustrious of the citizens and everything else was consistent with this beginning. He invited the chief men of the state to those deliberations which he held at his own house concerning the state of the republic; he referred all the most important matters to this order. Nothing was at that time found among the papers of Caius Cæsar except what was already well known to everybody; and he gave answers to every question that was asked of him with the greatest consistency. Were any exiles restored? He said that one was, and only one. Were any immunities granted?

[1] This meeting took place on the third day after Cæsar's death. —Yonge.

He answered, None. He wished us even to adopt the proposition of Servius Sulpicius,[1] that most illustrious man, that no tablet purporting to contain any decree or grant of Cæsar's should be published after the Ides of March were expired. I pass over many other things, all excellent—for I am hastening to come to a very extraordinary act of virtue of Marcus Antonius. He utterly abolished from the constitution of the republic the dictatorship, which had by this time attained to the authority of regal power. And that measure was not even offered to us for discussion. He brought with him a decree of the senate, ready drawn up, ordering what he chose to have done; and when it had been read, we all submitted to his authority in the matter with the greatest eagerness; and, by another resolution of the senate, we returned him thanks in the most honorable and complimentary language.

A new light, as it were seemed to be brought over us, now that not only the kingly power which we had endured, but all fear of such power for the future, was taken away from us; and a great pledge appeared to have been given by him to the republic that he did wish the city to be free, when he utterly abolished out of the republic the name of dictator, which had often been a legitimate title, on acount of our late recollection of a perpetual dictatorship. A few days afterward the senate was delivered from the

[1] A close friend of Cicero, who was consul in 51 B.C.

danger of bloodshed, and a hook was fixed into that runaway slave who had usurped the name of Caius Marius. And all these things he did in concert with his colleag. Some other things that were done were the acts of Dolabella[1] alone; but, if his colleag had not been absent, would, I believe, have been done by both of them in concert.

I have now explained to you, O conscript fathers, my design in leaving the city. Now I will set before you, also, my intention in returning, which may, perhaps, appear more unaccountable. As I had avoided Brundusium, and the ordinary route into Greece, not without good reason, on the first of August I arrived at Syracuse, because the passage from that city into Greece was said to be a good one. And that city, with which I had so intimate a connection, could not, tho it was very eager to do so, detain me more than one night. I was afraid that my sudden arrival among my friends might cause some suspicion if I remained there at all. But after the winds had driven me, on my departure from Sicily, to Leucopetra, which is a promontory of the Rhegian district, I went up the gulf from that point, with the view of crossing over. And I had not advanced far before I was driven back by a foul wind to the very place which I had just quitted. And as the night was stormy, and as I had lodged that night in the villa of Publius Valerius, my

[1] Cicero's son-in-law, who had joined Cæsar in the Civil War, and after Cæsar's death became consul, acting with Mark Antony.

companion and intimate friend, and as I remained all the next day at his house waiting for a fair wind, many of the citizens of the municipality of Rhegium came to me. And of them there were some who had lately arrived from Rome; from them I first heard of the harang of Marcus Antonius, with which I was so much pleased that, after I had read it, I began for the first time to think of returning. And not long afterward the edict of Brutus and Cassius is brought to me; which (perhaps because I love those men, even more for the sake of the republic than of my own friendship for them) appeared to me, indeed, to be full of equity. They added besides (for it is a very common thing for those who are desirous of bringing good news to invent something to make the news which they bring seem more joyful) that parties were coming to an agreement; that the senate was to meet on the first of August; that Antonius having discarded all evil counselors, and having given up the provinces of Gaul, was about to return to submission to the authority of the senate.

But on this I was inflamed with such eagerness to return, that no oars or winds could be fast enough for me; not that I thought that I should not arrive in time, but lest I should be later than I wished in congratulating the republic; and I quickly arrived at Velia, where I saw Brutus; how grieved I was, I can not express. For it seemed to be a discreditable thing for me myself, that I should venture to return into that city

from which Brutus was departing, and that I should be willing to live safely in a place where he could not. But he himself was not agitated in the same manner that I was; for, being elevated with the consciousness of his great and glorious exploit, he had no complaints to make of what had befallen him, tho he lamented your fate exceedingly. And it was from him that I first heard what had been the language of Lucius Piso, in the senate of August; who, altho he was but little assisted (for that I heard from Brutus himself) by those who ought to have seconded him, still according to the testimony of Brutus (and what evidence can be more trustworthy?) and to the avowal of every one whom I saw afterward, appeared to me to have gained great credit. I hastened hither, therefore, in order that as those who were present had not seconded him, I might do so; not with the hope of doing any good, for I neither hoped for that, nor did I well see how it was possible; but in order that if anything happened to me (and many things appeared to be threatening me out of the regular course of nature, and even of destiny), I might still leave my speech on this day as a witness to the republic of my everlasting attachment to its interests.

What reason had Marcus Antonius for endeavoring, with such bitter hostility, to force me into the senate yesterday? Was I the only person who was absent? Have you not repeatedly had thinner houses than yesterday? Or was a matter of such importance under discussion, that it was

desirable for even sick men to be brought down? Hannibal, I suppose, was at the gates, or there was to be a debate about peace with Pyrrhus, on which occasion it is related that even the great Appius, old and blind as he was, was brought down to the senate house. There was a motion being made about some supplications—a kind of measure when senators are not usually wanting; for they are under the compulsion, not of pledges, but of the influence of those men whose honor is being complimented; and the case is the same when the motion has reference to a triumph. The consuls are so free from anxiety at these times, that it is almost entirely free for a senator to absent himself if he pleases. And as the general custom of our body was well known to me, and as I was hardly recovered from the fatigue of my journey, and was vexed with myself, I sent a man to him, out of regard for my friendship with him, to tell him that I should not be there.

But he, in the hearing of you all, declared that he would come with masons to my house; this was said with too much passion and very intemperately. For what known crime is there such a heavy punishment appointed as that—that any one should venture to say in this assembly that he, with the assistance of a lot of common operatives, would pull down a house which had been built at the public expense in accordance with a vote of the senate? And who ever employed such compulsion as the threat of such an injury as

that to a senator? or what severer punishment has ever been imposed for absence than the forfeiture of a pledge, or a fine? But if he had known what opinion I should have delivered on the subject, he would have remitted somewhat of the rigor of his compulsion.

Do you think, O conscript fathers, that I would have voted for the resolution which you adopted against your own wills, of mingling funeral obsequies with supplications? of introducing inexplicable impiety into the republic? of decreeing supplications in honor of a dead man? I say nothing about who the man was. Even had he been that great Lucius Brutus who himself also delivered the republic from kingly power, and who has produced posterity nearly five hundred years after himself of similar virtue, and equal to similar achievements—even then I could not have been induced to join any dead man in a religious observance paid to the immortal gods; so that a supplication should be addressed by public authority to a man who has nowhere a sepulcher at which funeral obsequies may be celebrated.

I, O conscript fathers, should have delivered my opinion, which I could easily have defended against the Roman people, if any heavy misfortune had happened to the republic, such as war, or pestilence, or famine; some of which, indeed, do exist already; and I have my fears lest others are impending. But I pray that the immortal gods may pardon this act, both to the Roman peo-

ple, which does not approve of it, and to this order, which voted it with great unwillingness. What! may I not speak of the other misfortunes of the republic? At all events it is in my power, and it always will be in my power, to uphold my own dignity and to despise death. Let me have only the power to come into this house, and I will never shrink from the danger of declaring my opinion!

In the first place, then, I declare my opinion that the acts of Cæsar ought to be maintained; not that I approve of them (for who indeed can do that?) but because I think that we ought above all things to have regard to peace and tranquillity. I wish that Antonius himself were present, provided he had no advocates with him. But I suppose he may be allowed to feel unwell, a privilege which he refused to allow me yesterday. He would then explain to me, or rather to you, O conscript fathers, to what extent he himself defended the acts of Cæsar. Are all the acts of Cæsar which may exist in the bits of note-books, and memoranda, and loose papers, produced on his single authority, and indeed not even produced, but only recited, to be ratified? And shall the acts which he caused to be engraved on brass, in which he declared that the edicts and laws passed by the people were valid forever, be considered as of no power? I think, indeed, that there is nothing so well entitled to be called the acts of Cæsar as Cæsar's laws. Suppose he gave any one a promise, is that to be ratified, even if

it were a promise that he himself was unable to perform? As, in fact, he has failed to perform many promises made to many people. And a great many more of those promises have been found since his death, than the number of all the services which he conferred on and did to people during all the years that he was alive would amount to.

What law was ever better, more advantageous, more frequently demanded in the best ages of the republic, than the one which forbade the pretorian provinces to be retained more than a year, and the consular provinces more than two? If this law be abrogated, do you think that the acts of Cæsar are maintained? What! are not all the laws of Cæsar respecting judicial proceedings abrogated by the law which has been proposed concerning the third decury? And are you the defenders of the acts of Cæsar who overturn his laws? Unless, indeed, anything which, for the purpose of recollecting it, he entered in a note-book, is to be counted among his acts, and defended, however unjust or useless it may be; and that which he proposed to the people in the comitia centuriata and carried, is not to be accounted one of the acts of Cæsar. But what is that third decury? The decury of centurions, says he. What! was not the judicature open to that order by the Julian Law, and even before that by the Pompeian and Aurelian Laws? The income of the men, says he, was exactly defined. Certainly, not only in the case of a centurion,

but in the case, too, of a Roman knight. Therefore, men of the highest honor and of the greatest bravery, who have acted as centurions, are and have been judges.

I am not asking about those men, says he. Whoever has acted as centurion let him be a judge. But if you were to propose a law, that whoever had served in the cavalry, which is a higher post, should be a judge, you would not be able to induce any one to approve of that; for a man's fortune and worth ought to be regarded in a judge. I am not asking about those points, says he; I am going to add as judges, common soldiers of the legion of Alaudæ, for our friends say, that that is the only measure by which they can be saved. Oh, what an insulting compliment it is to those men whom you summon to act as judges tho they never expected it! For the effect of the law is to make those men judges in the third decury who do not dare to judge with freedom. And in that how great, O ye immortal gods! is the error of those men who have desired that law. For the meaner the condition of each judge is, the greater will be the severity of judgment with which he will seek to efface the idea of his meanness; and he will strive rather to appear worthy of being classed in the honorable decuries, than to have deservedly ranked in a disreputable one.

Men have been recalled from banishment by a dead man; the freedom of the city has been conferred, not only on individuals, but on entire na-

tions and provinces by a dead man; our revenues have been diminished by the granting of countless exemptions by a dead man. Therefore, do we defend these measures which have been brought from his house on the authority of a single, but, I admit, a very excellent individual; and as for the laws which he, in your presence, read, and declared, and passed—in the passing of which he gloried, and on which he believed that the safety of the republic depended, especially those concerning provinces and concerning judicial proceedings—can we, I say, we who defend the acts of Cæsar, think that those laws deserve to be upset?

And yet, concerning those laws which were proposed, we have, at all events, the power of complaining; but concerning those which are actually passed we have not even had that privilege. For they, without any proposal of them to the people, were passed before they were framed. Men ask, what is the reason why I, or why any one of you, O conscript fathers, should be afraid of bad laws while we have virtuous tribunes of the people? We have men ready to interpose their veto; ready to defend the republic with the sanctions of religion. We ought to be strangers to fear. What do you mean by interposing the veto? says he; what are all these sanctions of religion which you are talking about? Those, forsooth, on which the safety of the republic depends. We are neglecting those things, and thinking them too old-fashioned and foolish.

The forum will be surrounded, every entrance of it will be blocked up; armed men will be placed in garrison, as it were, at many points. What then?—whatever is accomplished by those means will be law. And you will order, I suppose, all those regularly-passed decrees to be engraved on brazen tablets. "The consuls consulted the people in regular form"—(is this the way of consulting the people that we have received from our ancestors?)—"and the people voted it with due regularity." What people? That which was excluded from the forum? Under what law did they do so? Under that which has been wholly abrogated by violence and arms? But I am saying all this with reference to the future, because it is the part of a friend to point out evils which may be avoided; and if they never ensue, that will be the best refutation of my speech. I am speaking of laws which have been proposed, concerning which you have still full power to decide either way. I am pointing out the defects; away with them! I am denouncing violence and arms; away with them, too!

You and your colleag, O Dolabella, ought not, indeed, to be angry with me for speaking in defense of the republic. Altho I do not think that you yourself will be, I know your willingness to listen to reason. They say that your colleag, in this fortune of his, which he himself thinks so good, but which would seem to me more favorable if (not to use any harsh language) he were to imitate the example set him by the

consulship of his grandfathers and of his uncle, —they say that he has been exceedingly offended. And I see what a formidable thing it is to have the same man angry with me and also armed; especially at a time when men can use their swords with such impunity. But I will propose a condition which I myself think reasonable, and which I do not imagine Marcus Antonius will reject. If I have said anything insulting against his way of life or against his morals, I will not object to his being my bitterest enemy. But if I have maintained the same habits that I have already adopted in the republic—that is, if I have spoken my opinions concerning the affairs of the republic with freedom—in the first place, I beg that he will not be angry with me for that; but, in the next place, if I can not obtain my first request, I beg, at least, that he will show his anger only as he legitimately may show it to a fellow citizen.

Let him employ arms, if it is necessary, as he says it is, for his own defense; only let not those arms injure those men who have declared their honest sentiments in the affairs of the republic. Now, what can be more reasonable than this demand? But if, as has been said to me by some of his intimate friends, every speech which is at all contrary to his inclination is violently offensive to him, even if there be no insult in it whatever—then we will bear with the natural disposition of our friend. But those men, at the same time, say to me, "You will not have the same

license granted to you who are the adversary of Cæsar as might be claimed by Piso his father-in-law." And then they warn me of something which I must guard against; and certainly, the excuse which sickness supplies me with, for not coming to the senate, will not be a more valid one than that which is furnished by death.

But, in the name of the immortal gods! for while I look upon you, O Dolabella, who are most dear to me, it is impossible for me to keep silence respecting the error into which you are both falling; for I believe that you, being both men of high birth, entertaining lofty views, have been eager to acquire, not money, as some too credulous people suspect—a thing which has at all times been scorned by every honorable and illustrious man—nor power procured by violence and authority such as never ought to be endured by the Roman people, but the affection of your fellow citizens, and glory. But glory is praise for deeds which have been done, and the fame earned by great services to the republic; which is approved of by the testimony borne in its favor, not only by every virtuous man, but also by the multitude. I would tell you, O Dolabella, what the fruit of good actions is, if I did not see that you have already learned it by experience beyond all other men.

What day can you recollect in your whole life, as ever having beamed on you with a more joyful light than the one on which, having purified the forum, having routed the throng of wicked men,

having inflicted due punishment on the ringleaders in wickedness, and having delivered the city from conflagration and from fear of massacre, you returned to your house? What order of society, what class of people, what rank of nobles even was there who did not then show their zeal in praising and congratulating you? Even I, too, because men thought that you had been acting by my advice in those transactions, received the thanks and congratulations of good men in your name. Remember, I pray you, O Dolabella, the unanimity displayed on that day in the theater, when every one, forgetful of the causes on account of which they had been previously offended with you, showed that in consequence of your recent service they had banished all recollection of their former indignation. Could you, O Dolabella—(it is with great concern that I speak)—could you, I say, forfeit this dignity with equanimity?

And you, O Marcus Antonius—(I address myself to you, tho in your absence)—do you not prefer that day on which the senate was assembled in the temple of Tellus, to all those months during which some who differ greatly in opinion from me think that you have been happy? What a noble speech was that of yours about unanimity! From what apprehensions were the veterans, and from what anxiety was the whole state relieved by you on that occasion! when, having laid aside your enmity against him, you on that day first consented that your present col-

leag should be your colleag, forgetting that the auspices had been announced by yourself as augur of the Roman people; and when your little son was sent by you to the Capitol to be a hostage for peace. On what day was the senate ever more joyful than on that day? or when was the Roman people more delighted? which had never met in greater numbers in any assembly whatever. Then, at last, we did appear to have been really delivered by brave men, because, as they had willed it to be, peace was following liberty. On the next day, on the day after that, on the third day, and on all the following days, you went on without intermission, giving every day, as it were, some fresh present to the republic; but the greatest of all presents was that when you abolished the name of the dictatorship. This was in effect branding the name of the dead Cæsar with everlasting ignominy, and it was your doing—yours I say. For as, on account of the wickedness of one Marcus Manlius, by a resolution of the Manlian family it is unlawful that any patrician should be called Manlius, so you, on account of the hatred excited by one dictator, have utterly abolished the name of dictator.

When you had done these mighty exploits for the safety of the republic, did you repent of your fortune, or of the dignity and renown and glory which you had acquired? Whence then is this sudden change? I can not be induced to suspect that you have been caught by the desire

of acquiring money; every one may say what he pleases, but we are not bound to believe such a thing, for I never saw anything sordid or anything mean in you. Altho a man's intimate friends do sometimes corrupt his natural disposition, still I know your firmness; and I only wish that, as you avoid that fault, you had been able also to escape all suspicion of it.

What I am more afraid of is lest, being ignorant of the true path to glory, you should think it glorious for you to have more power by yourself than all the rest of the people put together, and lest you should prefer being feared by your fellow citizens to being loved by them. And if you do think so, you are ignorant of the road to glory. For a citizen to be dear to his fellow citizens, to deserve well of the republic, to be praised, to be respected, to be loved, is glorious; but to be feared, and to be an object of hatred, is odious, detestable; and moreover, pregnant with weakness and decay. And we see that, even in the play, the very man who said,

> "What care I tho all men should hate my name,
> So long as fear accompanies their hate?"

found that it was a mischievous principle to act upon.

I wish, O Antonius, that you could recollect your grandfather, of whom, however, you have repeatedly heard me speak. Do you think that he would have been willing to deserve even immor-

tality, at the price of being feared in consequence of his licentious use of arms? What he considered life, what he considered prosperity, was the being equal to the rest of the citizens in freedom, and chief of them all in worth. Therefore, to say no more of the prosperity of your grandfather, I should prefer that most bitter day of his death to the domination of Lucius Cinna, by whom he was most barbarously slain.

But why should I seek to make an impression on you by my speech? For, if the end of Caius Cæsar can not influence you to prefer being loved to being feared, no speech of any one will do any good or have any influence with you; and those who think him happy are themselves miserable. No one is happy who lives on such terms that he may be put to death not merely with impunity, but even to the great glory of his slayer. Wherefore, change your mind, I entreat you, and look back upon your ancestors, and govern the republic in such a way that your fellow citizens may rejoice that you were born; without which no one can be happy nor illustrious.

And, indeed, you have both of you had many judgments delivered respecting you by the Roman people, by which I am greatly concerned that you are not sufficiently influenced. For what was the meaning of the shouts of the innumerable crowd of citizens collected at the gladiatorial games? or of the verses made by the people? or of the extraordinary applause at the sight of the statue of Pompeius? and at that sight of the

two tribunes of the people who are opposed to you? Are these things a feeble indication of the incredible unanimity of the entire Roman people? What more? Did the applanse at the games of Apollo, or, I should rather say, testimony and judgment there given by the Roman people, appear to you of small importance? Oh! happy are those men who, tho they themselves were unable to be present on account of the violence of arms, still were present in spirit, and had a place in the breasts and hearts of the Roman people. Unless, perhaps, you think that it was Accius who was applauded on that occasion, and who bore off the palm sixty years after his first appearance, and not Brutus, who was absent from the games which he himself was exhibiting, while at that most splendid spectacle the Roman people showed their zeal in his favor tho he was absent, and soothed their own regret for their deliverer by uninterrupted applause and clamor.

I myself, indeed, am a man who have at all times despised that applause which is bestowed by the vulgar crowd; but at the same time, when it is bestowed by those of the highest, and of the middle, and of the lowest rank, and, in short, by all ranks together, and when those men who were previously accustomed to aim at nothing but the favor of the people kept aloof, I then think that, not mere applause, but a deliberate verdict. If this appears to you unimportant, which is in reality most significant, do you also despise the

fact of which you have had experience—namely, that the life of Aulus Hirtius[1] is so dear to the Roman people? For it was sufficient for him to be esteemed by the Roman people as he is; to be popular among his friends, in which respect he surpasses everybody; to be beloved by his own kinsmen, who do love him beyond measure; but in whose case before do we ever recollect such anxiety and such fear being manifested? Certainly in no one's.

What, then, are we to do? In the name of the immortal gods, can you interpret these facts, and see what is their purport? What do you think that those men think of your lives, to whom the lives of those men who they hope will consult the welfare of the republic are so dear? I have reaped, O conscript fathers, the reward of my return, since I have said enough to bear testimony of my consistency whatever event may befall me, and since I have been kindly and attentively listened to by you. And if I have such opportunities frequently without exposing both myself and you to danger, I shall avail myself of them. If not, as far as I can I shall reserve myself not for myself, but rather for the

[1] Hirtius was the close personal and political friend of Julius Cæsar. After Cæsar's death he became consul with Pansa. Hirtius opposed Mark Antony's ambitious schemes and defeated him in battle, but was himself killed while leading an assault. He is believed to have written the eighth book of the "Commentaries on the Gallic War." It has been thought that Hirtius, had he possessed a loftier ambition or a more imperial mind, might have prevented the ascendency of Octavius and Antony.

republic. I have lived long enough for the course of human life, or for my own glory. If any additional life is granted to me, it shall be bestowed not so much on myself as on you and on the republic.

VII

THE SECOND ORATION AGAINST MARK ANTONY[1]

(44 B.C.)

To what destiny of mine, O conscript fathers, shall I say that it is owing, that none for the last twenty years has been an enemy to the republic without at the same time declaring war against me? Nor is there any necessity for naming any particular person; you yourselves recollect instances in proof of my statement. They have

[1] The second oration against Antony (here abridged) was never actually delivered by Cicero, the reason being explained in "the argument" prefixed to Mr. Yonge's translation, as follows: "The senate met in the temple of Concord, but Cicero himself was persuaded not to attend by his friends, who were afraid of Antony proceeding to actual violence against him (and indeed he brought a strong guard of armed men with him to the senate). He spoke with the greatest fury against Cicero, charging him with having been the principal author and contriver of Cæsar's murder, hoping by this to inflame the soldiers, whom he had posted within hearing of his harang. Soon after this, Cicero removed to a villa near Naples for greater safety, and here he composed this second philippic, which he did not publish immediately, but contented himself at first with sending a copy to Brutus and Cassius, who were much pleased with it."

all hitherto suffered severer punishments than I could have wished for them; but I marvel that you, O Antonius, do not fear the end of those men whose conduct you are imitating. And in others I was less surprised at this. None of those men of former times was a voluntary enemy to me; all of them were attacked by me for the sake of the republic. But you, who have never been injured by me, not even by a word, in order to appear more audacious than Catiline, more frantic than Clodius, have of your own accord attacked me with abuse, and have considered that your alienation from me would be a recommendation of you to impious citizens.

What am I to think?—that I have been despised? I see nothing either in my life, or in my influence in the city, or in my exploits, or even in the moderate abilities with which I am endowed, which Antonius can despise. Did he think that it was easiest to disparage me in the senate?—a body which has borne its testimony in favor of many most illustrious citizens that they governed the republic well, but in favor of me alone, of all men, that I preserved it. Or did he wish to contend with me in a rivalry of eloquence? This, indeed, is an act of generosity; for what could be a more fertile or richer subject for me, than to have to speak in defense of myself, and against Antonius? This, in fact, is the truth. He thought it impossible to prove to the satisfaction of those men who resembled himself, that he was an enemy to his country, if he

was not also an enemy to me. And before I make him any reply on the other topics of his speech, I will say a few words respecting the friendship formerly subsisting between us, which he has accused me of violating—for that I consider a most serious charge.

He has complained that I pleaded once against his interest. Was I not to plead against one with whom I was quite unconnected, in behalf of an intimate acquaintance, of a dear friend? Was I not to plead against interest acquired not by hopes of virtue, but by the disgrace of youth? Was I not to plead against an injustice which that man procured to be done by the obsequiousness of a most iniquitous interposer of his veto, not by any law regulating the privileges of the pretor? But I imagine that this was mentioned by you, in order that you might recommend yourself to the citizens, if they all recollected that you were the son-in-law of a freedman, and that your children were the grandsons of Quintus Fabius, a freedman.

But you had entirely devoted yourself to my principles (for this is what you said); you had been in the habit of coming to my house. In truth, if you had done so, you would more have consulted your own character and your reputation for chastity. But you did not do so, nor, if you had wished it, would Caius Curio have ever suffered you to do so.

But I availed myself of your friendly assistance. Of what assistance? Altho the instance

which you cite I have myself at all times openly admitted. I preferred confessing that I was under obligations to you, to letting myself appear to any foolish person not sufficiently grateful. However, what was the kindness that you did me? not killing me at Brundusium? Would you then have slain the man whom the conqueror himself, who conferred on you, as you used to boast, the chief rank among all his robbers, had desired to be safe, and had enjoined to go to Italy? Grant that you could have slain him, is not this, O conscript fathers, such a kindness as is done by banditti, who are contented with being able to boast that they have granted their lives to all those men whose lives they have not taken? and if that were really a kindness, then those who slew that man by whom they themselves had been saved, and whom you yourself are in the habit of styling most illustrious men, would never have acquired such immortal glory. But what sort of kindness is it, to have abstained from committing nefarious wickedness? It is a case in which it ought not to appear so delightful to me not to have been killed by you, as miserable, that it should have been in your power to do such a thing with impunity. However, grant that it was a kindness, since no greater kindness could be received from a robber; still in what point can you call me ungrateful? Ought I not to complain of the ruin of the republic, lest I should appear ungrateful toward you?

But he also read letters which he said that I

had sent to him, like a man devoid of humanity and ignorant of the common usages of life. For who ever, who was even but slightly acquainted with the habits of polite men, produced in an assembly and openly read letters which had been sent to him by a friend, just because some quarrel had arisen between them? Is not this destroying all companionship in life, destroying the means by which absent friends converse together? How many jests are frequently put in letters, which, if they were produced in public, would appear stupid! How many serious opinions, which, for all that, ought not to be published! Let this be a proof of your utter ignorance of courtesy. Now mark, also, his incredible folly. What have you to oppose to me, O you eloquent man, as you seem at least to Mustela Tamisus, and to Tiro Numisius? And while these men are standing at this very time in the sight of the senate with drawn swords, I, too, will think you an eloquent man if you will show how you would defend them if they were charged with being assassins. However, what answer would you make if I were to deny that I ever sent those letters to you? By what evidence could you convict me? By my handwriting? Of handwriting indeed you have a lucrative knowledge.[1] How can you prove it in that manner? for the letters are written by an

[1] It has been pointed out that Cicero here means to insinuate that Mark Antony had been forging Cæsar's handwriting and signature.

amanuensis. By this time I envy your teacher, who for all that payment which I shall mention presently, has taught you to know nothing.

You have said that Publius Clodius was slain by my contrivance. What would men have thought if he had been slain at the time when you pursued him in the forum with a drawn sword, in the sight of all the Roman people; and when you would have settled his business if he had not thrown himself up the stairs of a bookseller's shop, and shutting them against you, checked your attack by that means? And I confess that at that time I favored you, but even you yourself do not say that I had advised your attempt. But as for Milo, it was not possible even for me to favor his action; for he had finished the business before any one could suspect that he was going to do it. Oh, but I advised it! I suppose Milo was a man of such a disposition that he was not able to do a service to the republic if he had not some one to advise him to do it. But I rejoiced at it! Well, suppose I did; was I to be the only sorrowful person in the city, when every one else was in such delight? Altho that inquiry into the death of Publius Clodius was not instituted with any great wisdom. For what was the reason for having a new law to inquire into the conduct of the man who had slain him, when there was a form of inquiry already established by the laws? However, an inquiry was instituted. And have you now been found, so many years afterward,

to say a thing which, at the time that the affair was under discussion, no one ventured to say against me? But as to the assertion that you have dared to make, and that at great length, too, that it was by my means that Pompeius was alienated from his friendship with Cæsar, and that on that acount it was my fault that the civil war was originated; in that you have not erred so much in the main facts, as (and that is of the greatest importance) in the times.

When Marcus Bibulus, a most illustrious citizen, was consul, I omitted nothing which I could possibly do or attempt to draw off Pompeius from his union with Cæsar. In which, however, Cæsar was more fortunate than I, for he himself drew off Pompeius from his intimacy with me. But afterward, when Pompeius joined Cæsar with all his heart, what could have been my object in attempting to separate them then? It would have been the part of a fool to hope to do so, and of an impudent man to advise it. However, two occasions did arise, on which I gave Pompeius advice against Cæsar. You are at liberty to find fault with my conduct on those occasions if you can. One was when I advised him not to continue Cæsar's government for five years more. The other, when I advised him not to permit him to be considered as a candidate for the consulship when he was absent. And if I had been able to prevail on him in either of these particulars, we should never have fallen into our present miseries.

Moreover, I also, when Pompeius had now devoted to the service of Cæsar all his own power, and all the power of the Roman people, and had begun when it was too late to perceive all those things which I had foreseen long before, and when I saw that a nefarious war was about to be waged against our country, I never ceased to be the adviser of peace, and concord, and some arrangement. And that language of mine was well known to many people,—"I wish, O Cnæus Pompeius, that you had either never joined in a confederacy with Caius Cæsar, or else that you had never broken it off. The one conduct would have become your dignity, and the other would have been suited to your prudence." This, O Marcus Antonius, was at all times my advice both respecting Pompeius and concerning the republic. And if it had prevailed, the republic would still be standing, and you would have perished through your own crimes, and indigence, and infamy.

But these are all old stories now. This charge, however, is quite a modern one: that Cæsar was slain by my contrivance. I am afraid, O conscript fathers, lest I should appear to you to have brought up a sham accuser against myself (which is a most disgraceful thing to do); a man not only to distinguish me by the praises which are my due, but to load me also with those which do not belong to me. For who ever heard my name mentioned as an accomplice in that most glorious action? and whose name has been

concealed who was in the number of that gallant band? Concealed, do I say? Whose name was there which was not at once made public? I should sooner say that some men had boasted in order to appear to have been concerned in that conspiracy, tho they had in reality known nothing of it, than that any one who had been an accomplice in it could have wished to be concealed.

Moreover, how likely it is, that among such a number of men, some obscure, some young men who had not the wit to conceal any one, my name could possibly have escaped notice? Indeed, if leaders were wanted for the purpose of delivering the country, what need was there of my instigating the Bruti, one of whom saw every day in his house the image of Lucius Brutus, and the other saw also the image of Ahala? Were these the men to seek counsel from the ancestors of others rather than from their own? and out of doors rather than at home? What! Caius Cassius, a man of that family which could not endure, I will not say the domination, but even the power of any individual,—he, I suppose, was in need of me to instigate him? a man who, even without the assistance of these other most illustrious men, would have accomplished this same deed in Cilicia, at the mouth of the river Cydnus, if Cæsar had brought his ships to that bank of the river which he had intended, and not to the opposite one. Was Cnæus Domitius spurred on to seek to recover his dignity, not by the death of

his father, a most illustrious man, nor by the death of his uncle, nor by the deprivation of his own dignity, but by my advice and authority? Did I persuade Caius Trebonius, a man whom I should not have ventured even to advise? On which account the republic owes him even a larger debt of gratitude, because he preferred the liberty of the Roman people to the friendship of one man, and because he preferred overthrowing arbitrary power to sharing it. Was I the instigator whom Lucius Tillius Cimber followed? a man whom I admired for having performed that action, rather than ever expected that he would perform it; and I admired him on this account, that he was unmindful of the personal kindnesses which he had received, but mindful of his country. What shall I say of the two Servilii? Shall I call them Cascas, or Ahalas? And do you think that those men were instigated by my authority rather than by their affection for the republic? It would take a long time to go through all the rest; and it is a glorious thing for the republic that they were so numerous, and a most honorable thing also for themselves.

But recollect, I pray you, how that clever man convicted me of being an accomplice in the business. When Cæsar was slain, says he, Marcus Brutus immediately lifted up on high his bloody dagger, and called on Cicero by name, and congratulated him on liberty being recovered. Why on me above all men? Because I knew of it beforehand? Consider rather whether this was

not his reason for calling on me, that, when he had performed an action very like those which I myself had done, he called me above all men to witness that he had been an imitator of my exploits. But you, O stupidest of all men, do not you perceive, that if it is a crime to have wished that Cæsar should be slain—which you accuse me of having wished—it is a crime also to have rejoiced at his death? For what is the difference between a man who has advised an action, and one who has approved of it? or what does it signify whether I wished it to be done, or rejoice that it has been done? Is there any one then, except you yourself and those men who wished him to become a king, who was unwilling that that deed should be done, or who disapproved of it after it was done? All men, therefore, are guilty as far as this goes. In truth, all good men, as far as it depended on them, bore a part in the slaying of Cæsar. Some did not know how to contrive it, some had not courage for it, some had no opportunity,—every one had the inclination.

Shall we then examine your conduct from the time when you were a boy? I think so. Let us begin at the beginning. Do you recollect that, while you were still clad in the pretexta, you became a bankrupt? That was the fault of your father, you will say. I admit that. In truth, such a defense is full of filial affection. But it is peculiarly suited to your own audacity, that you sat among the fourteen rows of the knights, tho

by the Roscian law there was a place appointed for bankrupts, even if any one had become such by the fault of fortune and not by his own. You assumed the manly gown, which you soon made a womanly one; at first a public prostitute, with a regular price for your wickedness, and that not a low one. But very soon Curio stepped in, who carried you off from your public trade, and, as if he had bestowed a matron's robe upon you, settled you in a steady and durable wedlock. No boy bought for the gratification of passion was ever so wholly in the power of his master as you were in Curio's. How often has his father turned you out of his house? How often has he placed guards to prevent you from entering? while you, with night for your accomplice, lust for your encourager, and wages for your compeller, were let down through the roof. That house could no longer endure your wickedness.

Do you not know I am speaking of matters with which I am thoroughly acquainted? Remember that time when Curio, the father, lay weeping in his bed; his son throwing himself at my feet with tears recommended to me you; he entreated me to defend you against his own father, if he demanded six millions of sesterces of you; for that he had been bail for you to that amount. And he himself, burning with love, declared positively that because he was unable to bear the misery of being separated from you, he should go into banishment. And at that time what misery of that most flourishing family did

I allay, or rather did I remove! I persuaded the father to pay the son's debts; to release the young man, endowed as he was with great promise of courage and ability, by the sacrifice of part of his family estate; and to use his privileges and authority as a father to prohibit him not only from all intimacy with, but from every opportunity of meeting you. When you recollected that all this was done by me, would you have dared to provoke me by abuse if you had not been trusting to those swords which we behold.

But let us say no more of your profligacy and debauchery. There are things which it is not possible for me to mention with honor; but you are all the more free for that, inasmuch as you have not scrupled to be an actor in scenes which a modest enemy can not bring himself to mention.

Mark now, O conscript fathers, the rest of his life, which I will touch upon rapidly. For my inclination hastens to arrive at those things which he did in the time of the civil war, amid the greatest miseries of the republic, and at those things which he does every day. And I beg of you, tho they are far better known to you than they are to me, still to listen attentively, as you are doing, to my relation of them. For in such cases as this, it is not the mere knowledge of such actions that ought to excite the mind, but the recollection of them also. And we must at once go into the middle of them, lest otherwise we should be too long in coming to the end.

He was very intimate with Clodius at the time of his tribuneship—he, who now enumerates the kindnesses which he did me. He was the firebrand to handle all conflagrations; and even in his house he attempted something. He himself well knows what I allude to. From thence he made a journey to Alexandria, in defiance of the authority of the senate, and against the interests of the republic, and in spite of religious obstacles; but he had Gabinius for his leader, with whom whatever he did was sure to be right. What were the circumstances of his return from thence? What sort of return was it? He went from Egypt to the farthest extremity of Gaul before he returned home. And what was his home? For at that time every man had possession of his own house; and you had no house anywhere, O Antonius. House, do you say? What place was there in the whole world where you could set your foot on anything that belonged to you, except Mienum, which you farmed with your partners, as if it had been Sisapo?

You came from Gaul to stand for the questorship. Dare to say that you went to your own father before you came to me. I had already received Cæsar's letters, begging me to allow myself to accept of your excuses; and, therefore, I did not allow you even to mention thanks. After that, I was treated with respect by you, and you received attentions from me in your canvass for the questorship. And it was at that time, indeed, that you endeavored to slay Pub-

lius Clodius in the forum, with the approbation of the Roman people; and tho you made the attempt of your own accord, and not at my instigation, still you clearly alleged that you did not think, unless you slew him, that you could possibly make amends to me for all the injuries which you had done me. And this makes me wonder why you should say that Milo did that deed at my instigation; when I never once exhorted you to do it, who of your own accord attempted to do me the same service. Altho, if you had persisted in it, I should have preferred allowing the action to be set down entirely to your own love of glory rather than to my influence.

It was you, you, I say, O Marcus Antonius, who gave Caius Cæsar, desirous as he already was to throw everything into confusion, the principal pretext for waging war against his country. For what other pretense did he allege? What cause did he give for his own most frantic resolution and action, except that the power of interposition by the veto had been disregarded, the privileges of the tribunes taken away, and Antonius's rights abridged by the senate? I say nothing of how false, how trivial these pretenses were; especially when there could not possibly be any reasonable cause whatever to justify any one in taking up arms against his country. But I have nothing to do with Cæsar. You must unquestionably allow, that the cause of that ruinous war existed in your person.

O miserable man, if you are aware, more miserable still if you are not aware, that this is recorded in writings, is handed down to men's recollection, that our very latest posterity in the most distant ages will never forget this fact, that the consuls were expelled from Italy, and with them Cnæus Pompeius, who was the glory and light of the empire of the Roman people; that all the men of consular rank, whose health would allow them to share in that disaster and that flight, and the pretors, and men of pretorian rank, and the tribunes of the people, and a great part of the senate, and all the flower of the youth of the city, and, in a word, the republic itself was driven out and expelled from its abode. As, then, there is in seeds the cause which produces trees and plants, so of this most lamentable war you were the seed. Do you, O conscript fathers, grieve that these armies of the Roman people have been slain? It is Antonius who slew them. Do you regret your most illustrious citizens? It is Antonius, again, who has deprived you of them. The authority of this order is overthrown; it is Antonius who has overthrown it. Everything, in short, which we have seen since that time (and what misfortune is there that we have not seen?) we shall, if we argue rightly, attribute wholly to Antonius. As Helen was to the Trojans, so has that man been to this republic—the cause of war, the cause of mischief, the cause of ruin. The rest of his tribuneship was like the beginning. He did everything

which the senate had labored to prevent, as being impossible to be done consistently with the safety of the republic. And see, now, how gratuitously wicked he was in accomplishing his wickedness.

Then in this same tribuneship, when Cæsar while on his way into Spain had given him Italy to trample on, what journeys did he make in every direction! how did he visit the municipal towns! I know that I am only speaking of matters which have been discussed in every one's conversation, and that the things which I am saying and am going to say are better known to every one who was in Italy at that time, than to me, who was not. Still I mention the particulars of his conduct, altho my speech can not possibly come up to your own personal knowledge. When was such wickedness ever heard of as existing upon earth? or such shamelessness? or such open infamy?

The tribune of the people was borne along in a chariot, lictors crowned with laurels preceded him, among whom, on an open litter, was carried an actress; whom honorable men, citizens of the different municipalities, coming out from their towns under compulsion to meet him, saluted not by the name by which she was well known on the stage, but by that of Volumnia.[1] A car fol-

[1] A note to Mr. Yonge's translation explains that this woman was a courtezan who had been enfranchised by her master Volumnius, and that the name of Volumnia "was dear to the Romans as that of the wife of Coriolanus, to whose entreaties he had yielded when he drew off his army from the neighborhood of Rome."

lowed full of pimps; then a lot of debauched companions; and then his mother, utterly neglected, followed the mistress of her profligate son, as if she had been her daughter-in-law. Oh, the disastrous fecundity of that miserable woman! With the marks of such wickedness as this did that fellow stamp every municipality, and prefecture, and colony, and, in short, the whole of Italy.

When victorious, you returned with the legions from Thessaly to Brundusium. There you did not put me to death. It was a great kindness! for I confess that you could have done it. But there was no one of those men who were with you at that time, who did not think that I ought to be spared. For so great is men's affection for their country, that I was sacred even in the eyes of your legions, because they recollected that the country had been saved by me. However, grant that you did give me what you did not take away from me, and that I have my life as a present from you, since it was not taken from me by you; was it possible for me, after all your insults, to regard that kindness of yours as I regarded it at first, especially after you saw that you must hear this reply from me?

You came to Brundusium, to the bosom and embraces of your actress. What is the matter? Am I speaking falsely? How miserable is it not to be able to deny a fact which it is disgraceful to confess! If you had no shame before the municipal towns, had you none even

before your veteran army? For what soldier was there who did not see her at Brundusium? who was there who did not know that she had come so many days' journey to congratulate you? who was there who did not grieve that he was so late in finding out how worthless a man he had been following?

Again, you made a tour through Italy, with that same actress for your companion. Cruel and miserable was the way in which you led your soldiers into the towns; shameful was the pillage in every city, of gold and silver, and above all, of wine. And besides all this, while Cæsar knew nothing about it, as he was at Alexandria, Antonius, by the kindness of Cæsar's friends, was appointed his master of the horse. Then he thought that he could live with Hippia by virtue of his office, and that he might give horses which were the property of the state to Sergius the buffoon. At that time he had selected for himself to live in, not the house which he now dishonors, but that of Marcus Piso. Why need I mention his decrees, his robberies, the possessions of inheritances which were given him, and those, too, which were seized by him? Want compelled him; he did not know where to turn. That great inheritance from Lucius Rubrius, and that other from Lucius Turselius, had not yet come to him. He had not yet succeeded as an unexpected heir to the place of Cnæus Pompeius, and of many others who were absent. He was forced

to live like a robber, having nothing beyond what he could plunder from others.

However, we will say nothing of these things, which are acts of a more hardy sort of villainy. Let us speak rather of his meaner descriptions of worthlessness. You, with those jaws of yours, and those sides of yours, and that strength of body suited to a gladiator, drank such quantities of wine at the marriage of Hippia, that you were forced to vomit the next day in the sight of the Roman people. O action disgraceful not merely to see, but even to hear of! If this had happened to you at supper amid those vast drinking cups of yours, who would not have thought it scandalous? But in an assembly of the Roman people, a man holding a public office, a master of the horse, to whom it would have been disgraceful even to belch, vomiting filled his own bosom and the whole tribunal with fragments of what he had been eating reeking with wine. But he himself confesses this among his other disgraceful acts. Let us proceed to his more splendid offenses.

Cæsar came back from Alexandria, fortunate, as he seemed at least to himself; but in my opinion no one can be fortunate who is unfortunate for the republic. The spear was set up in front of the temple of Jupiter Stator, and the property of Cnæus Pompeius Magnus—(miserable that I am, for even now that my tears have ceased to flow, my grief remains deeply implanted in my heart)—the property, I say, of Cnæus Pompeius

the Great was submitted to the pitiless voice of the auctioneer. On that one occasion the state forgot its slavery, and groaned aloud; and tho men's minds were enslaved, as everything was kept under by fear, still the groans of the Roman people were free. While all men were waiting to see who would be so impious, who would be so mad, who would be so declared an enemy to gods and to men as to dare to mix himself up with that wicked auction, no one was found except Antonius, even tho there were plenty of men collected round that spear [1] who would have dared anything else. One man alone was found to dare to do that which the audacity of every one else had shrunk from and shuddered at. Were you, then, seized with such stupidity—or, I should rather say, with such insanity—as not to see that if you, being of the rank in which you were born, acted as a broker at all, and above all as a broker in the case of Pompeius's property, you would be execrated and hated by the Roman people, and that all gods and all men must at once become and forever continue hostile to you? But with what violence did that glutton immediately proceed to take possession of the property of that man, to whose valor it had been owing that the Roman people had been more

[1] Mr. Yonge observes that the custom of erecting a spear wherever an auction was held is well known; it is said to have arisen from the ancient practise of selling under a spear the booty acquired in war.

terrible to foreign nations, while his justice had made it dearer to them.

When, therefore, this fellow had begun to wallow in the treasures of that great man, he began to exult like a buffoon in a play, who has lately been a beggar, and has become suddenly rich. But, as some poet or other says,—

"Ill-gotten gain comes quickly to end."

It is an incredible thing, and almost a miracle, how he in a few, not months, but days, squandered all that vast wealth. There was an immense quantity of wine, an excessive abundance of very valuable plate, much precious apparel, great quantities of splendid furniture, and other magnificent things in many places, such as one was likely to see belonging to a man who was not indeed luxurious, but who was very wealthy. Of all this in a few days, there was nothing left. What Charybdis was ever so voracious? Charybdis, do I say? Charybdis, if she existed at all, was only one animal. The ocean, I swear most solemnly, appears scarcely capable of having swallowed up such numbers of things so widely scattered, and distributed in such different places, with such rapidity. Nothing was shut up, nothing sealed up, no list was made of anything. Whole storehouses were abandoned to the most worthless of men. Actors seized on this, actresses on that; the house was crowded with gamblers, and full of drunken men; people were drinking all day, and that, too, in many places;

there were added to all this expense (for this fellow was not invariably fortunate) heavy gambling losses. You might see in the cellars of the slaves couches covered with the most richly embroidered counterpanes of Cnæus Pompeius. Wonder not, then, that all these things were so soon consumed. Such profligacy as that could have devoured not only the patrimony of one individual, however ample it might have been (as indeed his was), but whole cities and kingdoms.

And then his houses and gardens! Oh, the cruel audacity! Did you dare to enter into that house? Did you dare to cross that most sacred threshold? and to show your most profligate countenance to the household gods who protect that abode? A house which for a long time no one could behold, no one could pass by without tears! Are you not ashamed to dwell so long in that house? one in which, stupid and ignorant as you are, still you can see nothing which is not painful to you.

When you behold those beaks of ships in the vestibule, and those warlike trophies, do you fancy that you are entering into a house which belongs to you? It is impossible. Altho you are devoid of all sense and all feeling—as in truth you are—still you are acquainted with yourself, and with your trophies, and with your friends. Nor do I believe that you, either waking or sleeping, can ever act with quiet sense. It is impossible but that, were you ever so drunk

and frantic—as in truth you are—when the recollection of the appearance of that illustrious man comes across you, you should be roused from sleep by your fears, and often stirred up to madness if awake. I pity even the walls and the roof. For what had that house ever beheld except what was modest, except what proceeded from the purest principles and from the most virtuous practise. For that man was, O conscript fathers, as you yourselves know, not only illustrious abroad, but also admirable at home; and not more praiseworthy for his exploits in foreign countries, than for his domestic arrangements. Now in his house every bedchamber is a brothel, and every dining-room a cookshop. Altho he denies this—do not, do not make inquiries: he is become economical. He desired that mistress of his to take possession of whatever belonged to her, according to the laws of the Twelve Tables. He has taken his keys from her, and turned her out of doors. What a well-tried citizen! of what proved virtue is he! the most honorable passage in whose life is the one when he divorced himself from this actress.

Tho you yourself took no personal share in it, partly through timidity, partly through profligacy, you had tasted, or rather had sucked in, the blood of fellow citizens: you had been in the battle of Pharsalia as a leader; you had slain Lucius Domitius, a most illustrious and high-born man; you had pursued and put to death in the most barbarous manner many men who had

escaped from the battle, and whom Cæsar would perhaps have saved, as he did some others.

And, after having performed these exploits, what was the reason why you did not follow Cæsar into Africa—especially when so large a portion of the war was still remaining? And accordingly, what place did you obtain about Cæsar's person after his return from Africa? What was your rank? He whose questor you had been when general, whose master of the horse when he was dictator, to whom you had been the chief cause of war, the chief instigator of cruelty, the sharer of his plunder, his son, as you yourself said, by inheritance, proceeded against you for the money which you owed for the house and gardens, and for the other property which you had bought at that sale. At first you answered fiercely enough; and that I may not appear prejudiced against you in every particular, you used a tolerably just and reasonable argument. "What, does Caius Cæsar demand money of me? Why should he do so, any more than I should claim it of him? Was he victorious without my assistance? No; and he never could have been. It was I who supplied him with a pretext for civil war; it was I who proposed mischievous laws; it was I who took up arms against the consuls and generals of the Roman people, against the senate and people of Rome, against the gods of the country, against its altars and hearths, against the country itself. Has he conquered for himself alone? Why should not those men whose com-

mon work the achievement is, have the booty also in common?'' You were only claiming your right, but what had that to do with it? He was the more powerful of the two.

Oh, how splendid was that eloquence of yours, when you haranged the people stark naked! What could be more foul than this? more shameful than this? more deserving of every sort of punishment? Are you waiting for me to prick you more? This that I am saying must tear you and bring blood enough if you have any feeling at all. I am afraid that I may be detracting from the glory of some most eminent men. Still my indignation shall find a voice. What can be more scandalous than for that man to live who placed a diadem on a man's head when every one confesses that that man was deservedly slain who rejected it? And, moreover, he caused it to be recorded in the annals, under the head of Lupercalia, ''That Marcus Antonius, the consul, by command of the people, had offered the kingdom to Caius Cæsar, perpetual dictator; and that Cæsar had refused to accept it.'' I now am not much surprised at your seeking to disturb the general tranquillity; at your hating not only the city but the light of day; and at your living with a pack of abandoned robbers, disregarding the day, and yet regarding nothing beyond the day. For where can you be safe in peace? What place can there be for you where laws and courts of justice have sway, both of which you, as far as in you lay, destroyed by the substitution of

kingly power? Was it for this that Lucius Tarquinius was driven out; that Spurius Cassius, and Spurius Mælius, and Marcus Manlius were slain; that many years afterward a king might be established at Rome by Marcus Antonius, tho the bare idea was impiety? However, let us return to the auspices.

Oh, what a splendid progress of yours was that in the months of April and May, when you attempted even to lead a colony to Capua! How you made your escape from thence, or rather how you barely made your escape, we all know. And now you are still threatening that city. I wish you would try, and we should not then be forced to say "barely." However, what a splendid progress of yours that was! Why need I mention your preparations for banquets, why your frantic hard drinking? Those things are only an injury to yourself; these are injuries to us. We thought that a great blow was inflicted on the republic when the Campanian district was released from the payment of taxes, in order to be given to the soldiery; but you have divided it among your partners in drunkenness and gambling. I tell you, O conscript fathers, that a lot of buffoons and actresses have been settled in the district of Campania. Why should I now complain of what has been done in the district of Leontini? Altho formerly these lands of Campania and Leontini were considered part of the patrimony of the Roman people, and were productive of great revenue, and very fertile.

You gave your physician three thousand acres; what would you have done if he had cured you? and two thousand to your master of oratory; what would you have done if he had been able to make you eloquent?

In public transactions nothing is more authoritative than law; in private affairs the most valid of all deeds is a will. Of the laws, some he abolished without giving the least notice; others he gave notice of bills to abolish. Wills he annulled; tho they have been at all times held sacred even in the case of the very meanest of the citizens. As for the statues and pictures which Cæsar bequeathed to the people, together with his gardens, those he carried away, some to the house which belonged to Pompeius, and some to Scipio's villa.

And are you then diligent in doing honor to Cæsar's memory? Do you love him even now that he is dead? What greater honor had he obtained than that of having a holy cushion, an image, a temple, and a priest? As then Jupiter, and Mars, and Quirinus have priests, so Marcus Antonius is the priest of the god Julius. Why then do you delay? why are you not inaugurated? Choose a day; select some one to inaugurate you; we are colleags; no one will refuse, O you detestable man, whether you are the priest of a tyrant, or of a dead man! I ask you, then, whether you are ignorant what day this is? Are you ignorant that yesterday was the fourth day of the Roman games in the Circus? and that

you yourself submitted a motion to the people, that a fifth day should be added besides, in honor of Cæsar? Why are we not all clad in the pretexta? Why are we permitting the honor which by your law was appointed for Cæsar to be deserted? Had you no objection to so holy a day being polluted by the addition of supplications, while you did not choose it to be so by the addition of ceremonies connected with a sacred cushion? Either take away religion in every case, or preserve it in every case.

Recollect then, O Marcus Antonius, that day on which you abolished the dictatorship. Set before you the joy of the senate and people of Rome; compare it with this infamous market held by you and by your friends, and then you will understand how great is the difference between praise and profit. But in truth, just as some people, through some disease which has blunted the senses, have no conception of the niceness of food, so men who are lustful, avaricious, and criminal, have no taste for true glory. But if praise can not allure you to act rightly, still can not even fear turn you away from the most shameful actions? You are not afraid of the courts of justice. If it is because you are innocent, I praise you; if because you trust in your power of overbearing them by violence, are you ignorant of what that man has to fear, who on such an account as that does not fear the courts of justice?

But if you are not afraid of brave men and

illustrious citizens, because they are prevented from attacking you by your armed retinue, still, believe me, your own fellows will not long endure you. And what a life is it, day and night to be fearing danger from one's own people! Unless, indeed, you have men who are bound to you by greater kindnesses than some of those men by whom he was slain were bound to Cæsar; or unless there are points in which you can be compared with him.

In that man were combined genius, method, memory, literature, prudence, deliberation, and industry. He had performed exploits in war which, tho calamitous for the republic, were nevertheless mighty deeds. Having for many years aimed at being a king, he had with great labor, and much personal danger, accomplished what he intended. He had conciliated the ignorant multitude by presents, by monuments, by largesses of food, and by banquets; he had bound his own party to him by rewards, his adversaries by the appearances of clemency. Why need I say much on such a subject? He had already brought a free city, partly by fear, partly by patience, into a habit of slavery.

With him I can, indeed, compare you as to your desire to reign; but in all other respects you are in no degree to be compared to him. But from the many evils which by him have been burnt into the republic, there is still this good: that the Roman people has now learnt how much to believe every one, to whom to trust itself, and against

whom to guard. Do you never think on these things? And do you not understand that it is enough for brave men to have learnt how noble a thing it is as to the act, how grateful it is as to the benefit done, how glorious as to the fame acquired, to slay a tyrant? When men could not bear him, do you think they will bear you? Believe me, the time will come when men will race with one another to do this deed, and when no one will wait for the tardy arrival of an opportunity.

Consider, I beg you, Marcus Antonius, do some time or other consider the republic: think of the family of which you are born, not of the men with whom you are living. Be reconciled to the republic. However, do you decide on your conduct. As to mine, I myself will declare what that shall be. I defended the republic as a young man; I will not abandon it now that I am old. I scorned the sword of Catiline; I will not quail before yours. No; I will rather cheerfully expose my own person, if the liberty of the city can be restored by my death.

MARK ANTONY

HIS ORATION OVER THE DEAD BODY OF CÆSAR[1]

(44 B.C.)

Born about 83 B.C.; died in 30; Questor in 52; Tribune in 50; acted with Cæsar in the Civil War, commanding his left wing at Pharsalia; Consul in 44; fled from Rome after Cæsar's death; formed with Octavian and Lepidus the Second Triumvirate in 43; defeated Brutus and Cassius at Philippi in 42; followed Cleopatra to Asia in 41; again Triumvir in 40 and 37; unsuccessful in an expedition to Parthia; defeated by Octavian at Actium in 31; fled to Egypt and committed suicide.

If this man had died as a private citizen, Quirites, and I had happened to be a privite citizen, I should not have needed many words nor have rehearsed all his achievements, but after making a few remarks about his family, his education, and his character, and possibly mentioning some of his services to the State, I should have been satisfied and should have refrained from becoming wearisome to those not related to him. But since this man has perished while

[1] Delivered in the Roman forum, 44 B.C. Reported by Dion Cassius in his "History of Rome," translated by the late Herbert Baldwin Porter, Professor of Greek in Lehigh University (Troy, N. Y., Pafraets Book Company, 1905), and here printed by permission. As to the authenticity of this speech, it may be noted that Froude, in his "Cæsar," prints a long passage from it, with a foot-note saying, Dion Cassius "can hardly have himself composed the version which he gives, for he calls the speech as ill-timed as it was brilliant."

holding the highest position among you and I have received and hold the second, it is requisite that I should deliver a twofold address: one as the man set down as his heir and the other in my capacity as magistrate. I must not omit anything that ought to be said, but speak what the whole people would have chanted with one tongue if they could have obtained one voice.

I am well aware that it is difficult to hit your precise sentiments. Especially is it no easy task to treat matters of such magnitude—what speech could equal the greatness of deeds?—and you, whose minds are insatiable because of the facts that you know already, will not prove lenient judges of my efforts. If the speech were being made among men ignorant of the subject, it would be very easy to content them, for they would be startled by such great deeds; but as the matter stands, through your familiarity with the events, it is inevitable that everything that shall be said will be thought less than the reality. Outsiders, even if through jealousy they should distrust it, yet for that very reason must deem each statement they hear strong enough; but your gathering, influenced by good will, must inevitably prove impossible to satisfy. You yourselves have profited most by Cæsar's virtues; and you demand his praises not half-heartedly, as if he were no relation, but out of deep affection as one of your very own. I shall strive therefore to meet your wishes to the fullest extent, and I feel sure that you will not criticize

too closely my command of words or conception of the subject, but will, out of your kindness of heart, make up whatever is lacking in that respect.

I shall speak first about his lineage, tho not because it is very brilliant. Yet this, too, has considerable bearing on the nature of excellence, that a man should have become good not through force of circumstances but by inherent power. Those not born of noble parents may disguise themselves as honest men, but may also some day be convicted of their base origin by innate qualities. Those, however, who possess the seed of honesty, descending through a long line of ancestors, can not possibly help having an excellence which is of spontaneous growth and permanent. Still, I do not now praise Cæsar chiefly because he was sprung from many noble men of recent times and kings and gods of ancient days, but because in the first place he was a kinsman of our whole city—we were founded by the men that were his ancestors—and secondly because he not only confirmed the renown of his forefathers who were believed by virtue to have attained divinity, but actually increased it; if any person disputed formerly the possibility of Æneas ever having been born of Venus, he may now believe it.

The gods in past times have been reported as possessing some unworthy children, but no one could deem this man unworthy to have had gods for his ancestors. Æneas himself became king,

as likewise some of his descendants. This man proved himself so much superior to them, that whereas they were monarchs of Lavinium and Alba, he refused to become king of Rome; and whereas they laid the foundation of our city, he raised it to such heights that among other services he established colonies greater than the cities over which they ruled.

Such, then, is the state of his family. That he passed through a childhood and education corresponding to the dignity of his noble birth how could one feel better assured than by the certain proofs that his deeds afford? When a man possesses conspicuously a body that is most enduring and a soul that is most steadfast in the face of all contingencies alike of peace and war, is it not inevitable that he must have been reared in the best possible way? And I tell you it is difficult for any man surpassingly beautiful to show himself most enduring, and difficult for one who is strong in body to attain great prudence, but most difficult of all for the same man to shine both in words and in deeds.

Stating only the truth, therefore, I affirm that this Cæsar was at the same time most able in body and most amiable in spirit. He enjoyed a wonderful natural talent and had been scrupulously trained in every kind of education, which always enabled him (not unnaturally) to comprehend everything that was needed with the greatest keenness, to interpret the need most plausibly, and to arrange and administer matters

most prudently. No shifting of a favorable situation could come upon him so suddenly as to catch him off his guard, nor did a secret delay, no matter how long the postponement, escape his notice. He decided always with regard to every crisis before he came in contact with it, and was prepared beforehand for every contingency that could happen to him. He understood well how to discern sharply what was concealed, to dissimulate what was evident in such a way as to inspire confidence, to pretend to know what was obscure, to conceal what he knew, to adapt occasions to one another and to give an account of them, and furthermore to accomplish and cover successfully in detail the ground of every enterprise.

A proof of this is that in his private affairs he showed himself at once an excellent manager and very liberal, being careful to keep permanently what he inherited, but lavish in spending with an unsparing hand what he gained; and for all his relatives, except the most impious, he possessed a strong affection. He did not neglect any of them in misfortune, nor did he envy them in good fortune, but he helped the latter to increase their previous property and made up the deficiencies for the former, giving some money, some lands, some offices, some priesthoods. Again, he was wonderfully attached to his friends and other associates. He never scorned or insulted any of them, but while courteous to all alike he rewarded many times over those who assisted

him in any project, and won the devotion of the rest by benefits, not bowing to any one of brilliant position, nor humiliating any one who was bettering himself; but as if he himself were being exalted through all their successes and acquiring strength and adornment, he took delight in making the largest number equal with himself. While he behaved thus toward his friends and acquaintances, he did not show himself cruel or inexorable even to his enemies, but many of those who had come into collision with him personally he let off scotfree, and many who had actually made war against him he released, giving some of them honors and offices. To this degree was he in every way inclined to right conduct, and not only had no baseness in his own making, but would not believe that it was found in anybody else.

Since I have reached these statements, I will begin to speak about his public services. If he had lived a quiet existence, perhaps his excellence would never have come to light; but as it was, by being raised to the highest position and becoming the greatest not only of his contemporaries but of all the rest who had ever wielded any influence, he displayed it more conspicuously. For nearly all his predecessors this supreme authority had served only to reveal their defects, but him it made luminous: through the greatness of his excellence he undertook correspondingly great deeds, and was found to be a match for them; he alone of men after obtaining for

himself so great good fortune as a result of true worth, neither disgraced it nor treated it wantonly. The brilliant successes which he regularly achieved on his campaigns and the highmindedness he showed in every-day duties I shall pass over, altho they are so great that for any other man they would constitute sufficient praise: but in view of the distinction of his subsequent deeds, I shall seem to be dealing with small matters, if I rehearse them all with exactness. I shall only mention his achievements while ruling over you. Even all of these, however, I shall not relate with minute scrupulousness. I could not possibly give them adequate treatment, and I should cause you excessive weariness, particularly since you already know them.

First of all, this man was pretor in Spain, and finding it secretly hostile did not allow the inhabitants under the protection of the name of peace to develop into foes, nor chose to spend the period of his governorship in quiet rather than to effect what was for the advantage of the nation; hence, since they would not agree to alter their sentiments, he brought them to their senses without their consent, and in doing so so far surpassed the men who had previously won glory against them, as keeping a thing is more difficult than acquiring it, and reducing men to a condition where they can never again become rebellious is more profitable than rendering them subject in the first place, while their power is still undiminished. That is the reason you voted

him a triumph for this, and gave him at once the office of consul. As a result of your decree it became most plainly evident that he had waged war not for his own desires or glory, but was preparing for the future. The celebration of the triumph he waived on account of pressing business, and after thanking you for the honor, he was satisfied with merely that to secure his glory, and entered upon the consulship.

Now all his administrative acts in this city during the discharge of that office would be verily countless to name. And as soon as he had left it and been sent to conduct war against the Gauls, notice how many and how great were his achievements there. So far from causing grievances to the allies he even went to their assistance, because he was not suspicious at all of them and further saw that they were wronged. But his foes, both those dwelling near the friendly tribes, and all the rest that inhabited Gaul, he subjugated, acquiring at one time vast stretches of territory and at another unnumbered cities, of which we knew not even the names before. All this, moreover, he accomplished so quickly, tho he had received neither a competent force nor sufficient money from you, that before any of you knew that he was at war he had conquered; and he settled affairs on such a firm basis that as a result Celtica and Britain felt his footstep.

And now is that Gaul enslaved which sent against us the Ambrones and the Cimbri, and is

entirely cultivated like Italy itself. Ships traverse not only the Rhone or the Arar, but the Mosa, the Liger, the very Rhine, and the very ocean. Places of which we had not even heard the titles to lead us to think that they existed, were likewise subdued for us: the formerly unknown he made accessible, the formerly unexplored navigable by his greatness of purpose and greatness of accomplishment. And had not certain persons out of envy formed a faction against him—or rather us—and forced him to return here before the proper time, he would certainly have subdued Britain entire, together with the remaining islands surrounding it, and all of Celtica to the Arctic Ocean, so that we should have had as borders not land or people for the future, but air and the outer sea. For these reasons you also, seeing the greatness of his mind and his deeds and good fortune, assigned him the right to hold office a very long time—a privilege which, from the hour that we became a democracy has belonged to no other man: I mean holding the leadership during eight whole years in succession. This shows that you thought him to be really winning all those conquests for you and never entertained the suspicion that he would strengthen himself to your hurt.

No, you desired that he should spend in those regions as long a time as possible. He was prevented, however, by those who regarded the government as no longer a public but their own private possession, from subjugating the remain-

ing countries, and you were kept from becoming lords of them all; these men, making an ill use of the opportunity given them by his being occupied, ventured upon many impious projects, so that you came to require his aid. Therefore abandoning the victories within his grasp he quickly brought you assistance, freed all Italy from the dangers in which it had become involved, and furthermore won back Spain which had been estranged.

Then he saw Pompey, who had abandoned his fatherland and was setting up a kingdom of his own in Macedonia, transferring thither all your possessions, equipping your subjects against you, and using against you money of your own. So at first he wished to persuade Pompey somehow to stop and change his course and receive the greatest pledges that he should again attain a fair and equal position with him; and he found himself unable in any way to effect this, for Pompey burst all restraints, even the relationship that existed between himself and Cæsar, and chose to fight against you; then at last he was compelled to begin a civil war. And what need is there of telling how daringly he sailed against him in spite of the winter, or how boldly he assailed him, tho Pompey held all the strong positions there, or how bravely he vanquished him, tho much inferior in number of soldiers? If a man wished to examine each feature in detail, he might show the renowned Pompey to have

been a child, so completely was he outgeneraled at every point.

But this I will omit, for Cæsar himself likewise never took any pride in it, but he accepted it as a dispensation of destiny, repugnant to him personally. When Heaven had most justly decided the issue of the battle, what man of those then captured for the first time did he put to death? Whom, rather, did he not honor, not alone senators or knights or citizens in general, but also allies and subjects? No one of them either died a violent death, or was made defendant in court —no individual, no king, no tribe, no city. On the contrary, some arrayed themselves on his side, and others at least obtained immunity with honor, so that then all lamented the men that had been lost. Such exceeding humanity did he show, that he praised those who had cooperated with Pompey, and allowed them to keep everything the latter had given them, but hated Pharnaces[1] and Orodes[2] because, the friends of the vanquished, they had not assisted him. It was chiefly for this reason that he not long after waged war on Pharnaces, and was preparing to conduct a campaign against Orodes. He certainly [would have spared] even [Pompey himself if] he had captured him alive. A proof of this is that he did not pursue him at once, but allowed him to

[1] Pharnaces II, son of Mithradates, defeated by Cæsar at Zela in 47 B.C.

[2] Orodes was the King of Parthia.

flee at his leisure. Also he was grieved to hear of Pompey's death and did not praise his murderers, but put them to death for it soon after, and even destroyed besides Ptolemy himself, tho a child, because he had allowed his benefactor to perish.

How after this he brought Egypt to terms and how much money he conveyed to you from there it would be superfluous to relate. And when he made his campaign against Pharnaces, who already held considerable of Pontus and Armenia, he was on the same day reported to the rebel as approaching him, was seen confronting him, engaged in conflict with him, and conquered him. This better than anything else established the truth of the assertion that he had not become weaker in Alexandria and had not delayed there out of voluptuousness. For how could he have won that victory so easily without employing a great store of insight and great force? When now Pharnaces had fled he was preparing to conduct a campaign at once against the Parthian, but as certain quarrels were taking place there he withdrew rather unwillingly, but settled this dispute, too, so that no one would believe there had been a disturbance. Not a soul was killed or exiled or even dishonored in any way as a result of that trouble, not because many might not justly have been punished, but because he thought it right while destroying enemies unsparingly, to preserve citizens, even if they were poor stuff.

Therefore by his bravery he overcame foreigners in war, but out of his humanity kept unharmed the seditious citizens, altho many of them by their acts had often shown themselves unworthy of this favor. The same policy he followed again both in Africa and Spain, releasing all who had not before been captured and been made recipients of his mercy. To grant their lives invariably to such as frequently plotted against him he deemed folly, not humanity. On the other hand, he thought it quite the duty of a manly man to pardon opponents on the occasion of their first errors and not to keep an inexorable anger; yes, and to assign honors to them, but if they clung to their original course, to get rid of them. Yet why did I say this? Many of them also he preserved by allowing all his associates and those who had helped him conquer to save, one each, the life of a captive.

Moreover, that he did all this from inherent excellence and not from pretense or to gather any advantage, as others in large numbers have displayed humaneness, the greatest evidence is that everywhere and under all circumstances he showed himself the same: anger did not brutalize him nor good fortune corrupt him; power did not alter, nor authority change him. Yet it is very difficult when tested in so many enterprises of such a scope, and following one another in quick succession at a time when one has been successful in some, is still engaged in conducting others, and only suspects the existence of others,

to prove equally efficient on all occasions; and to refrain from wishing to do anything harsh or frightful, if not out of vengeance for the past, at least as a measure of safeguard for the future. This, then, is enough to prove his excellence. He was so truly a scion of gods that he understood but one thing: to save those that could be saved.

But if you want more evidence, it lies in this, that he took care to have those who warred against him chastised by no other hands than his own, and that he won back those who in former times had slipped away. He had amnesty granted to all who had been followers of Lepidus and Sertorius, and next arranged that safety should be afforded all the survivors among those proscribed by Sulla; somewhat later he brought them home from exile and bestowed honors and offices upon the children of all who had been slain by that tyrant. Greatest of all, he burned absolutely every one of the letters containing secret information that was found in the tent of either Pompey or Scipio, not reading or noticing any portion of them, in order that no one else might derive from them the power to play the rogue. That this was not only what he said, but what he did, his acts show clearly. No one as a result of those letters was even frightened, let alone suffering any great calamity. And no one knows those who escaped this danger except the men themselves. This is most astonishing and has nothing to surpass it, that they were spared before being accused, and saved before encount-

ering danger, and that not even he who saved their lives learned who it was he pitied.

For these and all his other acts of lawmaking and reconstruction, great in themselves, but likely to be deemed small in comparison with those others into which one cannot enter minutely, you loved him as a father and cherished him as a benefactor; you gloried him with such honors as you bestowed on no one else and desired him to be continual head of the city and of the whole domain. You did not dispute at all about titles, but applied them all to him as being still less than his merits, with the purpose that whatever was lacking in each one of them of what was considered a proper expression of the most complete honor and authority might be made up by what the rest contributed. Therefore, as regards the gods he was appointed high priest, as regards us consul, as regards the soldiers imperator, and as regards the enemy dictator. But why do I enumerate these details, when in one phrase you called him father of his country—not to mention the rest of his titles?

Yet this father, this high priest, this inviolable being, hero, god, is dead; alas! dead not by the violence of some disease, nor exhausted by old age, nor wounded abroad somewhere in some war, nor snatched away irresistibly by some supernatural force: but plotted against here within the walls—the man that safely led an army into Britain; ambushed in this city—the

man who had increased its circuit; struck down in the senate-house—the man that had reared another such edifice at his own charge; unarmed, the brave warrior; defenseless, the promoter of peace; the judge beside the court of justice; the governor beside the seat of govenment; at the hands of the citizens—he whom none of the enemy had been able to kill even when he fell into the sea; at the hands of his comrades—he who had often taken pity on them.

Where, Cæsar, was your humaneness, where your inviolability, where the laws? You enacted many laws to prevent any one's being killed by personal foes, yet see how mercilessly your friends killed you; and now slain you lie before us in that forum through which you, often crowned, led triumphal marches; wounded unto death you have been cast down upon that rostra from which you often addressed the people. Woe for the blood-bespattered locks of gray; alas for the rent robe, which you assumed, it seems, only to the end that you might be slain in it!

CATILINE

I

AN EXHORTATION TO CONSPIRACY[1]

(63 B.C.)

Born in 108 B.C., died in 62; elected Pretor in 68; Governor of Africa in 67; a candidate for Consul in 66, but disqualified on account of maladministration in Africa; then organized the famous conspiracy; slain in battle in 62.

If your courage and fidelity had not been sufficiently proved by me, this favorable opportunity would have occurred to no purpose; mighty hopes, absolute power, would in vain be within our grasp; nor should I, depending on irresolution or ficklemindedness, pursue contingencies instead of certainties. But as I have, on many remarkable occasions, experienced your bravery and attachment to me, I have ventured to engage in a most important and glorious enterprise. I am aware, too, that whatever advantages or evils affect you, the same affect me; and to have the same desires and the same aversions, is assuredly a firm bond of friendship.

What I have been meditating you have already heard separately. But my ardor for action is daily more and more excited, when I consider what our future condition of life must be, unless

[1] Delivered in 63 B.C., in an apartment in his own house. Reported by Sallust. Translated by John S. Watson.

we ourselves assert our claims to liberty. For since the government has fallen under the power and jurisdiction of a few, kings and princes have constantly been their tributaries; nations and states have paid them taxes; but all the rest of us, however brave and worthy, whether noble or plebeian, have been regarded as a mere mob, without interest or authority, and subject to those, to whom, if the state were in a sound condition, we should be a terror. Hence, all influence, power, honor, and wealth, are in their hands, or where they dispose of them; to us they have left only insults, dangers, prosecutions, and poverty. To such indignities, O bravest of men, how long will you submit? Is it not better to die in a glorious attempt, than, after having been the sport of other men's insolence, to resign a wretched and degraded existence with ignominy?

But success (I call gods and men to witness!) is in our own hands. Our years are fresh, our spirit is unbroken; among our oppressors, on the contrary, through age and wealth, a general debility has been produced. We have therefore only to make a beginning; the course of events will accomplish the rest.

Who in the world, indeed, that has the feelings of a man, can endure that they should have a superfluity of riches, to squander in building over seas and leveling mountains, and that means should be wanting to us even for the necessaries of life; that they should join together

two houses or more, and that we should not have a hearth to call our own? They, tho they purchase pictures, statues, and embossed plate; tho they pull down new buildings and erect others, and lavish and abuse their wealth in every possible method, yet cannot, with the utmost efforts of caprice, exhaust it. But for us there is poverty at home, debts abroad; our present circumstances are bad, our prospects much worse; and what, in a word, have we left, but a miserable existence?

Will you not, then, awake to action? Behold that liberty, that liberty for which you have so often wished, with wealth, honor, and glory, are set before your eyes. All these prizes fortune offers to the victorious. Let the enterprise itself, then, let the opportunity, let your poverty, your dangers, and the glorious spoils of war, animate you far more than my words. Use me either as your leader or your fellow soldier; neither my heart nor my hand shall be wanting to you. These objects I hope to effect, in concert with you, in the character of consul—unless, indeed, my expectation deceives me, and you prefer to be slaves rather than masters.[1]

[1] Sallust says that the auditors "surrounded with numberless evils, but without any resources or hopes of good," inquired of Catiline what benefits they might expect from taking up arms and that he "promised them abolition of their debts, a proscription of the wealthy citizens, office, sacerdotal dignities, plunder, and all other gratifications which war, and the license of conqueror can afford."

Another interesting item in Sallust about this speech is the fol-

II

TO HIS ARMY BEFORE HIS DEFEAT IN BATTLE[1]

(63 B.C.)

I AM well aware, soldiers, that words can not inspire courage; and that a spiritless army can not be rendered active, or a timid army valiant, by the speech of its commander. Whatever courage is in the heart of a man, whether from nature or from habit, so much will be shown by him in the field; and on him whom neither glory nor danger can move, exhortation is bestowed in vain; for the terror in his breast stops his ears.

I have called you together, however, to give you a few instructions, and to explain to you, at the same time, my reasons for the course which I have adopted. You all know, soldiers, how severe a penalty the inactivity and cowardice of

lowing: "There were some at that time who said that Catiline, having ended his speech, and wishing to bind his accomplices in guilt by an oath, handed round among them, in goblets, the blood of a human body mixed with wine and that when all, after an imprecation, had tasted of it, as is usual in sacred rites, he disclosed his designs, and they asserted that he did this in order that they might be the more closely attached to one another, by being mutually conscious of such an atrocity." Sallust adds: "The evidence which I have obtained in support of this charge is not at all in proportion to its magnitude."

[1] Delivered in the field near Pistoria, whence he had hoped to escape into Gaul, in 63 B.C. Reported by Sallust. Translated by John S. Watson.

Lentulus has brought upon himself and us; and how, while waiting for reinforcements from the city, I was unable to march into Gaul. In what situation our affairs now are, you all understand as well as myself. Two armies of the enemy, one on the side of Rome, and the other on that of Gaul, oppose our progress; while the want of corn, and of other necessaries, prevents us from remaining, however strongly we may desire to remain, in our present position. Whithersoever we would go, we must open a passage with our swords. I conjure you, therefore, to maintain a brave and resolute spirit; and to remember, when you advance to battle, that on your own right hands depend riches, honor, and glory, with the enjoyment of your liberty and of your country. If we conquer, all will be safe; we shall have provisions in abundance, and the colonies and corporate towns will open their gates to us. But if we lose the victory through want of courage, those same places will turn against us; for neither place nor friend will protect him whom his arms have not protected. Besides, soldiers, the same exigency does not press upon our adversaries, as presses upon us; we fight for our country, for our liberty, for our life; they contend for what but little concerns them, the power of a small party. Attack them, therefore, with so much the greater confidence, and call to mind your achievements of old.

We might, with the utmost ignominy, have passed the rest of our days in exile. Some of you,

after losing your property, might have waited at Rome for assistance from others. But because such a life, to men of spirit, was disgusting and unendurable, you resolved upon your present course. If you wish to quit it, you must exert all your resolution, for none but conquerors have exchanged war for peace. To hope for safety in flight, when you have turned away from the enemy the arms by which the body is defended, is indeed madness. In battle, those who are most afraid are always in most danger; but courage is equivalent to a rampart.

When I contemplate you, soldiers, and when I consider your past exploits, a strong hope of victory animates me. Your spirit, your age, your valor, give me confidence—to say nothing of necessity, which makes even cowards brave. To prevent the numbers of the enemy from surrounding us, our confined situation is sufficient. But should Fortune be unjust to your valor, take care not to lose your lives unavenged; take care not to be taken and butchered like cattle, rather than fighting like men, to leave to your enemies a bloody and mournful victory.

JULIUS CAESAR

ON THE PUNISHMENT OF THE CATILINE CONSPIRATORS[1]

(63 B.C.)

Born in 100 B.C., died in 44; Pontifex Maximus in 63; Consul in 60; Triumvir in 60; conquered Gaul, Britain, etc., in 58–51; Master of Italy in 49; defeated Pompey at Pharsalia in 48; Dictator in 48; conducted Egyptian and African campaigns in 48–46; reformed the calendar in 46; made Imperator in 45; assassinated in 44.

It becomes all men, conscript fathers, who deliberate on dubious matters, to be influenced neither by hatred, affection, anger, nor pity. The mind, when such feelings obstruct its view, can not easily see what is right; nor has any human being consulted, at the same moment, his passions and his interest. When the mind is freely exerted, its reasoning is sound; but passion, if it gain possession of it, becomes its tyrant, and reason is powerless.

I could easily mention, conscript fathers, numerous examples of kings and nations, who, swayed by resentment or compassion, have adopted injudicious courses of conduct; but I

[1] Delivered in the Roman senate in 63 B.C. Reported by Sallust. Translated by John S. Watson. Of this speech, the only one by Cæsar now extant, Froude says it "was not an imaginary sketch of what Sallust supposed him likely to have said, but the version generally received of what he actually did say, and the most important passages of it are certainly authentic."

had rather speak of those instances in which our ancestors, in opposition to the impulse of passion, acted with wisdom and sound policy.

In the Macedonian War, which we carried on against king Perses, the great and powerful state of Rhodes, which had risen by the aid of the Roman people, was faithless and hostile to us; yet, when the war was ended, and the conduct of the Rhodians was taken into consideration, our forefathers left them unmolested, lest any should say that war was made upon them for the sake of seizing their wealth, rather than of punishing their faithlessness. Throughout the Punic Wars, too, tho the Carthaginians, both during peace and in suspensions of arms, were guilty of many acts of injustice, yet our ancestors never took occasion to retaliate, but considered rather what was worthy of themselves, than what might justly be inflicted on their enemies.

Similar caution, conscript fathers, is to be observed by yourselves, that the guilt of Lentulus, and the other conspirators, may not have greater weight with you than your own dignity, and that you may not regard your indignation more than your character. If, indeed, a punishment adequate to their crimes be discovered, I consent to extraordinary measures; but if the enormity of their crime exceeds whatever can be devised, I think that we should inflict only such penalties as the laws have provided.

Most of those, who have given their opinions before me, have deplored, in studied and impress-

ive language, the sad fate that threatens the republic; they have recounted the barbarities of war, and the afflictions that would fall on the vanquished; they have told us that maidens would be dishonored, and youths abused; that children would be torn from the embraces of their parents; that matrons would be subjected to the pleasure of the conquerors; that temples and dwelling-houses would be plundered; that massacres and fires would follow; and that every place would be filled with arms, corpses, blood, and lamentation. But to what end, in the name of the eternal gods! was such eloquence directed? Was it intended to render you indignant at the conspiracy? A speech, no doubt, will inflame him whom so frightful and monstrous a reality has not provoked! Far from it: for to no man does evil, directed against himself, appear a light matter; many, on the contrary, have felt it more seriously than was right.

But to different persons, conscript fathers, different degrees of license are allowed. If those who pass a life sunk in obscurity, commit any error, through excessive anger, few become aware of it, for their fame is as limited as their fortune; but of those who live invested with extensive power, and in an exalted station, the whole world knows the proceedings. Thus in the highest position there is the least liberty of action; and it becomes us to indulge neither partiality nor aversion, but least of all animosity; for what in

others is called resentment, is in the powerful termed violence and cruelty.

I am indeed of opinion, conscript fathers, that the utmost degree of torture is inadequate to punish their crime; but the generality of mankind dwell on that which happens last, and, in the case of malefactors, forget their guilt, and talk only of their punishment, should that punishment have been inordinately severe. I feel assured, too, that Decimus Silanus, a man of spirit and resolution, made the suggestions which he offered, from zeal for the State, and that he had no view, in so important a matter, to favor or to enmity; such I know to be his character, and such his discretion. Yet his proposal appears to me, I will not say cruel (for what can be cruel that is directed against such characters?), but foreign to our policy. For assuredly, Silanus, either your fears, or their treason, must have induced you, a consul-elect, to propose this new kind of punishment. Of fear it is unnecessary to speak, when, by the prompt activity of that distinguished man our consul, such numerous forces are under arms; and as to the punishment we may say, what is indeed the truth, that in trouble and distress, death is a relief from suffering, and not a torment; that it puts an end to all human woes; and that, beyond it, there is no place either for sorrow or joy.

But why, in the name of the immortal gods, did you not add to your proposal, Silanus, that, before they were put to death, they should be

punished with the scourge? Was it because the Porcian Law[1] forbids it? But other laws forbid condemned citizens to be deprived of life, and allow them to go into exile. Or was it because scourging is a severer penalty than death? Yet what can be too severe, or too harsh, toward men convicted of such an offense? But if scourging be a milder punishment than death, how is it consistent to observe the law as to the smaller point, when you disregard it as to the greater?

But who, it may be asked, will blame any severity that shall be decreed against these parricides of their country? I answer that time, the course of events, and fortune, whose caprice governs nations, may blame it. Whatever shall fall on the traitors, will fall on them justly; but it is for you, conscript fathers, to consider well what you resolve to inflict on others. All precedents productive of evil effects have had their origin from what was good; but when a government passes into the hands of the ignorant or unprincipled, any new example of severity, inflicted on deserving and suitable objects, is extended to those that are improper and undeserving of it. The Lacedæmonians, when they had conquered the Athenians, appointed thirty men to govern their state. These thirty began their administration by putting to death, even without a trial, all who were notoriously wicked, or publicly detest-

[1] The Porcian Law, enacted A. U. C. 454, provided that no one should bind, scourge, or kill a Roman citizen.

able—acts at which the people rejoiced, and extolled their justice. But afterward, when their lawless power gradually increased, they proceeded, at their pleasure, to kill the good and bad indiscriminately, and to strike terror into all; and thus the State, overpowered and enslaved, paid a heavy penalty for its imprudent exultation.

Within our own memory, too, when the victorious Sulla ordered Damasippus, and others of similar character, who had risen by distressing their country, to be put to death, who did not commend the proceeding? All exclaimed that wicked and factious men, who had troubled the State with their seditious practises, had justly forfeited their lives. Yet this proceeding was the commencement of great bloodshed. For whenever any one coveted the mansion or villa, or even the plate or apparel of another, he exerted his influence to have him numbered among the proscribed. Thus they, to whom the death of Damasippus had been a subject of joy, were soon after dragged to death themselves; nor was there any cessation of slaughter, until Sulla had glutted all his partizans with riches.

Such excesses, indeed, I do not fear from Marcus Tullius, or in these times. But in a large state there arise many men of various dispositions. At some other period, and under another consul, who, like the present, may have an army at his command, some false accusation may be credited as true; and when, with our example

for a precedent, the consul shall have drawn the sword on the authority of the senate, who shall stay its progress, or moderate its fury?

Our ancestors, conscript fathers, were never deficient in conduct or courage; nor did pride prevent them from imitating the customs of other nations, if they appeared deserving of regard. Their armor, and weapons of war, they borrowed from the Samnites; their ensigns of authority, for the most part, from the Etrurians; and, in short, whatever appeared eligible to them, whether among allies or among enemies, they adopted at home with the greatest readiness, being more inclined to emulate merit than to be jealous of it. But at the same time, adopting a practise from Greece, they punished their citizens with the scourge, and inflicted capital punishment on such as were condemned. When the republic, however, became powerful, and faction grew strong from the vast number of citizens, men began to involve the innocent in condemnation, and other like abuses were practised; and it was then that the Porcian and other laws were provided, by which condemned citizens were allowed to go into exile. This lenity of our ancestors, conscript fathers, I regard as a very strong reason why we should not adopt any new measures of severity. For assuredly there was greater merit and wisdom in those, who raised so mighty an empire from humble means, than in us, who can scarcely preserve what they so honorably acquired. Am I of opinion, then, you will ask,

that the conspirators should be set free, and that the army of Catiline should thus be increased? Far from it: my recommendation is, that their property be confiscated, and that they themselves be kept in custody in such of the municipal towns as are best able to bear the expense; that no one hereafter bring their case to the senate, or speak on it to the people, and that the senate now give their opinion that he who shall act contrary to this will act against the republic and the general safety.

CATO THE YOUNGER

ON THE PUNISHMENT OF THE CATILINE CONSPIRATORS[1]

(63 B.C.)

Born in 95 B.C., died in 46; served against Spartacus in 72; Questor in 65; Pretor in 54; served under Pompey against Cæsar in 48; committed suicide in 46.

My feelings, conscript fathers, are extremely different when I contemplate our circumstances and dangers, and when I revolve in my mind the sentiments of some who have spoken before me. Those speakers, as it seems to me, have considered only how to punish the traitors who have raised war against their country, their parents, their altars, and their homes; but the state of affairs warns us rather to secure ourselves against them, than to take counsel as to what sentence we should pass upon them. Other crimes you may punish after they have been committed; but as to this, unless you prevent its commission, you will, when it has once taken effect, in vain appeal to justice. When the city is taken, no power is left to the vanquished.

But, in the name of the immortal gods, I call upon you, who have always valued your mansions

[1] Delivered in the Roman senate-house soon after Cæsar had spoken, in 63 B.C. Reported by Sallust. Translated by John S. Watson.

and villas, your statues and pictures, at a higher price than the welfare of your country, if you wish to preserve those possessions, of whatever kind they are, to which you are attached; if you wish to secure quiet for the enjoyment of your pleasures, arouse yourselves and act in defense of your country. We are not now debating on the revenues, or on injuries done to our allies, but our liberty and our life is at stake.

Often, conscript fathers, have I spoken at great length in this assembly; often have I complained of the luxury and avarice of our citizens, and, by that very means, have incurred the displeasure of many. I, who never excused to myself, or to my own conscience, the commission of any fault, could not easily pardon the misconduct, or indulge the licentiousness, of others. But tho you little regarded my remonstrances, yet the republic remained secure; its own strength was proof against your remissness. The question, however, at present under discussion, is not whether we live in a good or bad state of morals; nor how great, nor how splendid, the empire of the Roman people is; but whether these things around us, of whatever value they are, are to continue our own, or to fall, with ourselves, into the hands of the enemy.

In such a case, does any one talk to me of gentleness and compassion? For some time past, it is true, we have lost the real names of things; for to lavish the property of others is called generosity, and audacity in wickedness is called

heroism; and hence the State is reduced to the brink of ruin. But let those who thus misname things be liberal, since such is the practise, out of the property of our allies; let them be merciful to the robbers of the treasury; but let them not lavish our blood, and, while they spare a few criminals, bring destruction on all the guiltless.

Caius Cæsar, a short time ago, spoke in fair and elegant language, before this assembly, on the subject of life and death; considering as false, I suppose, what is told of the dead—that the bad, going a different way from the good, inhabit places gloomy, desolate, dreary and full of horror. He accordingly proposed *that the property of the conspirators should be confiscated, and themselves kept in custody in the municipal towns;* fearing, it seems, that, if they remained at Rome, they might be rescued either by their accomplices in the conspiracy, or by a hired mob; as if, forsooth, the mischievous and profligate were to be found only in the city, and not through the whole of Italy, or as if desperate attempts would not be more likely to succeed where there is less power to resist them. His proposal, therefore, if he fears any danger from them, is absurd; but if, amid such universal terror, he alone is free from alarm, it the more concerns me to fear for you and myself.[1]

Be assured, then, that when you decide on the

[1] This is the famous passage in which Cato intimated that Cæsar was in some manner allied with the conspirators.

fate of Lentulus and the other prisoners, you at the same time determine that of the army of Catiline, and of all the conspirators. The more spirit you display in your decision, the more will their confidence be diminished; but if they shall perceive you in the smallest degree irresolute, they will advance upon you with fury.

Do not suppose that our ancestors, from so small a commencement, raised the republic to greatness merely by force of arms. If such had been the case, we should enjoy it in a most excellent condition; for of allies and citizens, as well as arms and horses, we have a much greater abundance that they had. But there were other things which made them great, but which among us have no existence—such as industry at home, equitable government abroad, and minds impartial in council, uninfluenced by any immoral or improper feeling. Instead of such virtues, we have luxury and avarice, public distress and private superfluity; we extol wealth, and yield to indolence; no distinction is made between good men and bad; and ambition usurps the honors due to virtue. Nor is this wonderful; since you study each his individual interest, and since at home you are slaves to pleasure, and here to money or favor; and hence it happens that an attack is made on the defenseless State.

But on these subjects I shall say no more. Certain citizens, of the highest rank, have conspired to ruin their country; they are engaging the

Gauls, the bitterest foes of the Roman name, to join in a war against us; the leader of the enemy is ready to make a descent upon us; and do you hesitate, even in such circumstances, how to treat armed incendiaries arrested within your walls? I advise you to have mercy upon them; they are young men who have been led astray by ambition; send them away, even with arms in their hands. But such mercy, and such clemency, if they turn those arms against you, will end in misery to yourselves. The case is, assuredly, dangerous, but you do not fear it; yes, you fear it greatly, but you hesitate how to act, through weakness and want of spirit, waiting one for another, and trusting to the immortal gods, who have so often preserved your country in the greatest dangers. But the protection of the gods is not obtained by vows and effeminate supplications; it is by vigilance, activity, and prudent measures, that general welfare is secured. When you are once resigned to sloth and indolence, it is in vain that you implore the gods; for they are then indignant and threaten vengeance.

In the days of our farefathers, Titus Manlius Torquatus, during a war with the Gauls, ordered his own son to be put to death, because he had fought with an enemy contrary to orders. That noble youth suffered for excess of bravery; and do you hesitate what sentence to pass on the most inhuman of traitors? Perhaps their former life is at variance with their present crime. Spare,

then, the dignity of Lentulus, if he has ever spared his own honor or character, or had any regard for gods or for men. Pardon the youth of Cathegus, unless this be the second time that he has made war upon his country. As to Gabinius, Statilius, Cœparius, why should I make any remark upon them? Had they ever possessed the smallest share of discretion, they would never have engaged in such a plot against their country.

In conclusion, conscript fathers, if there were time to amend an error, I might easily suffer you, since you disregard words, to be corrected by experience of consequences. But we are beset by dangers on all sides; Catiline, with his army, is ready to devour us; while there are other enemies within the walls, and in the heart of the city; nor can any measures be taken, or any plans arranged, without their knowledge. The more necessary is it, therefore, to act with promptitude. What I advise, then, is this: That, since the State, by a treasonable combination of abandoned citizens, has been brought into the greatest peril; and since the conspirators have been convicted on the evidence of Titus Volturcius, and the deputies of the Allobroges, and on their own confession, of having concerted massacres, conflagrations, and other horrible and cruel outrages, against their fellow citizens and their country, punishment be inflicted, according to the usage of our ancestors, on the prisoners

who have confessed their guilt, as on men convicted of capital crimes.[1]

[1] Sallust remarks of this speech: "When Cato had resumed his seat, all the senators of consular dignity, and a great part of the rest, applauded his opinion, and extolled his firmness of mind to the skies. With mutual reproaches, they accused one another of timidity; while Cato was regarded as the greatest and noblest of men, and a decree of the senate was made as he had advised."

Sallust's fine comparison of Cæsar with Cato deserves a place here: "Their birth, age, and eloquence were nearly on an equality; their greatness of mind similar, as was also their reputation, tho attained by different means. Cæsar grew eminent by generosity and munificence; Cato by the integrity of his life. Cæsar was esteemed for his humanity and benevolence; austereness had given dignity to Cato. Cæsar acquired renown by giving, relieving and pardoning; Cato by bestowing nothing. In Cæsar, there was a refuge for the unfortunate; in Cato, destruction for the bad. In Cæsar, his easiness of temper was admired; in Cato, his firmness. Cæsar, in fine, had applied himself to a life of energy and activity; intent upon the interests of his friends, he was neglectful of his own; he refused nothing to others that was worthy of acceptance, while for himself he desired great power, the command of an army and a new war in which his talents might be displayed. But Cato's ambition was that of temperance, discretion, and, above all, of austerity; he did not contend in splendor with the rich, or in faction with the seditious, but with the brave in fortitude, with the modest in simplicity, with the temperate in abstinence; he was more desirous to be, than to appear, virtuous; and thus, the less he courted popularity, the more it pursued him."

GERMANICUS

I

TO HIS MUTINOUS TROOPS[1]

(14 A.D.)

Born in 15 B.C., died in 19 A.D.; son of Drusus and nephew of Tiberius; conducted three campaigns in Germany; died at Antioch, where he commanded the Eastern provinces; believed to have been poisoned at the instance of Tiberius.

To me, nor wife, nor son, are dearer than my father[2] and the commonwealth. But as for my father, he will be protected by his own majesty; and the Roman empire by her other armies. As for my wife and children, whom for your glory I could freely sacrifice, I now remove them from your rage, that whatever dire purpose you may have conceived toward them, my blood alone may flow to satiate your fury; and that the murder of the great-grandson of Augustus, the murder of the daughter-in-law of Tiberius, may not augment your guilt. For, during these last days, what has been unattempted by you? What unviolated? To this audience what name shall I

[1] Delivered at his camp on the lower Rhine in 14 A.D. on hearing of the death of Augustus and the accession of Tiberius. Reported by Tacitus. The Revised Oxford translation.

[2] That is, Tiberius, who, by order of Augustus, had adopted Germanicus.

give? Can I call you "soldiers?"—you who have beset with arms the son of your emperor, confined him in your trenches? "Citizens" can I call you?—you who have treated with such scorn the authority of the senate? The obligations observed by enemies—the sacred persons and privileges of ambassadors—the laws of nations—you have violated. The deified Julius quelled a sedition in his army by a single word—by calling those who renounced their allegiance "Quirites." The deified Augustus terrified the legion that fought Actium into submission by his countenance and look. If the armies in Syria and Spain contemn the authority of us, who, tho not yet equal to them, are descended from them, we should think their behavior strange and base.

Do you, the first and the twentieth legions, the former enrolled by Tiberius himself, the other his constant companions in so many battles, and by him enriched with so many bounties, make this goodly return to your general? And shall I be the bearer of such tidings to him—while he receives none but joyful intelligence from the other provinces—that his own recruits, his own veterans, have not been satiated with exemption from service nor money? Must I tell him that here alone centurions are butchered—tribunes expelled—ambassadors imprisoned—the camp and the rivers polluted with blood—and that I drag out a precarious existence among men implacably set against me?

Wherefore, on the first day that I addressed

you, did you wrest from me that sword which I was on the point of plunging into my breast? Unwise in your friendship! preferably and with greater kindness did he act who proffered me a sword; at all events I should have fallen ere I was privy to so many enormities committed by my army: you would have chosen a general who would leave my death unatoned for, but would avenge that of Varus and the three legions: and oh! may the gods never permit that the Belgians, altho offering their services, shall reap the credit and renown of retrieving the Roman name, and of humbling the German nations. May thy spirit, O sainted Augustus! which is received into heaven—thy image, my father Drusus! and thy memory, with those same soldiers who even now are touched with a sense of duty and a desire of fame—wash out this stain, and turn the rage of citizens among themselves to the destruction of their enemies! And as for you, in whom I behold other countenances and altered minds, if you mean to render to the senate its ambassadors, to your emperor the allegiance due to him, to me, my wife, and so to fly from the touch of guilt, set the disaffected by themselves; this will confirm your resolution to repent, and pledge you to fidelity.

II

TO HIS FRIENDS WHEN DYING[1]

(19 A.D.)

If I were dying, in the course of nature I should have just cause of complaint against the gods, for hurrying me from my parents, my children, and my country, by a premature departure in the vigor of youth; but cut short in my career, as I now am, by the nefarious arts of Piso and Plancina, my dying prayer, which I deposit in your breasts, is, that you would tell my father and my brother, with what persecutions mangled, with what treachery circumvented, I end a life of consummate misery by a death the most revolting.

Those who felt an interest in my prospects, or were connected with me by blood—nay, even those who envied me while I lived—will weep at the fate of him who, once renowned, and the survivor of so many wars, hath fallen by the dark devices of a woman. You will have an opportunity of complaining to the senate and invoking the laws. To show respect for the dead with idle wailings is not the principal office of friends—it is to remember his dying wishes, to fulfil his last injunctions.

Even strangers will lament Germanicus; you

[1] Delivered in Antioch in 19 A.D. Reported by Tacitus. The Revised Oxford translation.

will avenge me, if it was myself and not my fortune that you caressed. Show the people of Rome my wife, the granddaughter of Augustus; remind them of our six children. Compassion will wait on those who bring such charges; and the accused, if they pretend iniquitous mandates, will not be believed; or if believed, not pardoned.

SENECA

TO NERO WHEN IN DISFAVOR[1]

(62 A.D.)

Born about 4 B.C., died in 65 A.D.; Senator under Caligula; banished by Claudius, and then recalled to undertake the education of Nero at whose accession he virtually obtained direction of the government in cooperation with Burrus; charged with complicity in the conspiracy of Piso, he committed suicide in obedience to the order of Nero.

THIS is the fourteenth year, Cæsar, since I was summoned to train you for your high destiny; and the eighth since your advancement to the empire. During the intervening period, you have showered such honors and riches upon me, that nothing is wanting to complete my felicity but the capacity to use them with moderation. I shall quote great examples, such as are adapted, not to my station and fortune, but to yours. Augustus, from whom you are the fourth in descent, granted to Marcus Agrippa leave to retreat to Mitylene, and to Caius Mæcenas he allowed, even in Rome itself, a retirement as complete as in any foreign country—the former his companion in the wars, the other long harassed at Rome with manifold occupations and public cares; both received rewards ample indeed, but proportioned to their services.

[1] Delivered in Rome. Reported by Tacitus. The Revised Oxford translation.

For myself, what other claims upon your munificence have I been able to advance, except my literary attainments, nursed, so to speak, in the shades of retirement, and which have been rendered famous, because I am believed to have assisted your early years in the acquisition of learning; a glorious reward for such a service! But you encompassed me with boundless favors, unnumbered riches; so that when I ruminate upon my situation, as I often do, I say to myself: Can it be that I, the son of a knight, the native of a province,[1] am ranked among the chief men of Rome? Has my upstart name acquired splendor among the nobles of the land, and men who glory in a long line of honored ancestors? Where then is that philosophic spirit which professed to be satisfied with scanty supplies? Is it employed in adorning such gardens as these? in pacing majestically through these suburban retreats? Does it abound in estates so extensive as these, and in such immense sums put out at interest? One plea only occurs to my thoughts: that it becomes not me to oppose your bounties.

But both of us have now filled up our measure—you, of all that the bounty of a prince could confer upon his friend; I, of all that a friend could accept from the bounty of his prince. Every addition can only furnish fresh materials for envy; which, indeed, like all other earthly things, lies prostrate beneath your towering greatness,

[1] Seneca's birthplace was Corduba, now Cordova, Spain.

but weighs heavily on me. I require assistance. Thus, in the same manner as, were I weary and faint with the toils of a warfare or a journey, I should implore indulgence; so in this journey of life, old as I am, and unequal even to the lightest cares, since I am unable longer to sustain the weight of my own riches, I seek protection. Order your own stewards to undertake the direction of my fortune, and to annex it to your own; nor shall I by this plunge myself into poverty, but having surrendered those things by whose splendor I am exposed to the assaults of envy, all the time which is set apart for the care of gardens and villas, I shall apply once more to the cultivation of my mind. To you vigor remains more than enough, and the possession of imperial power established during so many years. We, your friends, who are more advanced in years, may take our turn of repose. This, too, will redound to your glory—that you had elevated to the highest posts those who could put up with a humble condition.

OTHO

I

ON BECOMING EMPEROR[1]

(69 A.D.)

Born in 32 A.D., died in 69; an associate of Nero, who made him Governor of Lusitania (Portugal); conspired for the overthrow of Galba, and after being proclaimed Emperor, was himself overthrown by Vitellius, whereupon he committed suicide.

In what character I now address you I am unable to declare. A private man I can not call myself, for you have bestowed upon me the title of prince; nor can I style myself a prince, while another is still in possession of the sovereign power. In what description you yourselves are to be classed, is to me a matter of doubt, and must remain so, till the question is decided whether you have in your camp the emperor of Rome, or a public enemy. Hear ye how the same voice that demands vengeance on me, calls for your destruction? So evident is it that we can neither die nor live otherwise than together.

Such is the humanity of Galba, perhaps he has already pronounced our doom; since, without a request, of his own free will, he could consign to the sword so many thousand innocent soldiers. My heart recoils with horror, when I reflect on the disastrous day on which he made his public entry

[1] Delivered to his soldiers in camp in Northern Italy in 69 A.D. Reported by Tacitus The Revised Oxford translation.

into the city; and on that his only victory, when, after receiving the submission of the suppliant soldiers, he ordered the whole body to be decimated in the view of the people. Under these auspices he entered the city of Rome—and what has been since the glory of his reign? Obultronius Sabinus and Cornelius Marcellus have been murdered in Spain, Betuus Chilo in Gaul, Fonteius Capito in Germany, and Clodius Macer in Africa. Add to these Cingonius Varro, butchered on his march, Turpilianus in the heart of the city, and Nymphidius in the camp. Is there a province, is there in any part of the empire a single camp, which he has not defiled with blood, —or, as he will tell you, reformed and amended? What all good men call a deed of barbarity, passes with him for a correction of abuses; while under specious names he confounds the nature of things, calls cruelty justice, avarice economy, and massacre military discipline.

Since the death of Nero not more than seven months have elapsed; and in that time, Icelus, his freedman, has amassed by plunder more enormous wealth than the Polycleti, the Vatinii, the Helii, were able to do. Even Titus Vinius, if he had seized the empire, would not have oppressed us with such rapacity, such wanton barbarity. As it is, he at once tramples upon us as his own subjects, and pours scorn upon us as tho we were another's. His house alone contains wealth sufficient to discharge the donative which

is never forthcoming, and is daily cast in your teeth.

And that you might despair of improvement under the successor even of Galba, he has recalled from banishment a man, in his temper dark and gloomy, hardened in avarice, whom he judged the counterpart of himself. You remember, my fellow soldiers, the day on which that adoption was made—a day deformed with storms and tempests, when the warring elements announced the awful displeasure of the gods. The senate and the people are now of one mind. They depend upon your valor. It is your generous ardor that must give vigor to our honorable enterprise. Without your aid the best designs must prove abortive. It is not to a war, nor even to danger, that I am now to conduct you; the armies of Rome are on our side. The single cohort remaining with Galba is composed of citizens, not of soldiers; and they do not stand forth in his defense—they detain him as their prisoner. When they see you advancing in firm array, when my signal is given, the only struggle will be, who may charge my gratitude with the heaviest debt. There is no place for delay in a project which can not be applauded unless it be gone through with successfully.

II

TO HIS SOLDIERS IN ROME[1]

(69 A.D.)

I COME not now, my fellow soldiers, to excite your affection for me. In the late tumult, it was courage by exhortation; of both, to your honor be it spoken, you have enough, and to spare. But I come to request that you would moderate the impetuosity of your courage, and put limits to your affection for me. In the late tumult, it was not the love of plunder, nor ill will, that impelled you—motives from which discord and mutiny have broken out in various armies. Nor was it the fear of danger, or so much as a wish to shrink from your duty. It was your excessive regard for me, which gave you up to the impulse of passion rather than to prudence; for where judgment does not direct, it often happens that the most honorable motives of action produce fatal results.

We are going forth to a war. And must all intelligence be communicated to the army? Must every secret be disclosed? And must councils of war be held in a public assembly of the soldiers? Does the reason of things, and the opportunity,

[1] Delivered in camp at, or near, Rome in 69 A.D., after the overthrow of Galba. Vitellius had already weakened the position of Otho and was descending from Germany with his army.

which must be seized at once or lost forever, allow such a mode of proceeding? It is as fitting that the soldier should be ignorant of some things, as that he should know others. The authority of generals, and the strictness of discipline, are such, that even the tribunes and the centurions must often receive their orders without a reason assigned. If every subaltern may discuss the reasons of his orders, discipline is at an end, and the authority of the commander falls to the ground. And shall the soldier, even at such a juncture, seize his arms in the dead of the night? Shall one or two drunken men (in last night's frenzy I do not believe there were more) imbrue their hands in the blood of a centurion and a tribune, and rush into the pavilion of their general?

You, my fellow soldiers, have transgressed thus in your zeal for me. But amid that general hurry and confusion, and in the gloom of midnight darkness, an opportunity might have been given for an attack on me. Give Vitellius and his satellites the power of choosing, and what greater curse could they invoke? What calamity could they call down upon us, so much to be dreaded, as a turbulent and factious spirit, and all the evils of discord and sedition?—that the soldier should refuse to obey his centurion; the centurion his tribune; and that hence the cavalry and the foot soldiers, without order or distinction, should rush into destruction? It is implicit obedience rather than wrangling about orders,

that gives to military operations their energy. The army that shows itself in time of peace the most quiet and orderly, is sure to be the most formidable in the day of battle. Let it be yours to arm in the cause of your country, and to face the enemy with heroic valor; and leave to me the direction and guidance of your courage. The guilt of last night extends to a few only; two only shall expiate the offense.

And you, the rest, bury in oblivion the horrors of that shameful tumult; and may no other army hear those dreadful imprecations uttered against a Roman senate. That venerable body, the head of the empire, and the ornaments of all the provinces, not even those Germans, whom, above all others, Vitellius is exciting against us, would dare to demand for punishment. And could any of the sons of Italy, and the genuine youth of Rome, demand for blood and slaughter, an order, by whose splendor and renown we dazzle the low and obscure party of Vitellius? Some states, it is true, have been induced to join his standard; he has the appearance of an army, but the senate is on our side. The commonwealth is with us; our enemies are the enemies of Rome. And when I mention Rome, do you imagine that it consists in walls, and buildings, and a pile of stones? Those mute and senseless edifices may molder away, and rise again; but the stability of empire, the peace of nations, your fate and mine, are established on the safety of the senate. Romulus, the father and founder of the city, instituted,

with solemn auspices, that sacred order. From that time till the establishment of the Cæsars, it has been preserved inviolate; and as we received it from our ancestors, let us transmit it to our posterity; for as from the people at large the senate is supplied, so from the senate you derive your princes.

III

TO HIS SOLDIERS BEFORE COMMITTING SUICIDE

(69 A.D.)

To expose to further perils such spirit and such virtue as you now display, would, I deem, be paying too costly a price for my life. The more brilliant the prospects which you hold out to me, were I disposed to live, the more glorious will be my death. I and Fortune have made trial of each other—for what length of time is not material; but the felicity which does not promise to last, it is more difficult to enjoy with moderation. Vitellius began the Civil War; and he originated our contest for the princedom. It shall be mine to establish a precedent, by preventing a second battle for it.

By this let posterity judge of Otho. Vitellius shall be blessed with his brother, his wife, and children. I want no revenge, nor consolations. Others have held the sovereign power longer;

none has resigned it with equal fortitude. Shall I again suffer so many of the Roman youth, so many gallant armies to be laid low, and cut off from the commonwealth? Let this resolution of yours to die for me, should it be necessary, attend me in my departure; but live on yourselves. Neither let me long obstruct your safety, nor do you retard the proof of my constancy. To descant largely upon our last moments is the act of a dastard spirit. Hold it as an eminent proof of the fixedness of my purpose, that I complain of no man! for to arraign or gods or men is the part of one who fain would live.[1]

[1] Of Otho's funeral, Tacitus says: "He was borne on the shoulders of the pretorian soldiers, who kissed his hands and his wound amid tears and praises. Some of the soldiers slew themselves at the funeral pile, not from any consciousness of guilt, nor from fear, but in emulation of the bright example of their prince, and to show their affection. At Bedriacum, Placentia, and other camps, numbers of every rank adopted that mode of death. A sepulcher was raised to the memory of Otho, of ordinary structure, but likely to endure." In a note to Mr. Yonge's translation, we are reminded that Plutarch visited Otho's tomb at Brixellum, now Brescello, on the river Po. Its materials have long since molded away, but the epitaph, written by Martial, still lives. The poet, while admitting that Otho led a dissolute life, adds that in his end he was not inferior to Cato:

"Quum dubitaret adhuc belli civilis Enyo,
Forsitan et posset vincere mollis Ortho;
Damnavit multo staturum sanguine Martem,
Et fodit certa pectora nuda manu.
Sit Cato dum vivit, sane vel Cæsar major;
Dum moritur, numquid major Othone fuit."
—Lib. vi, 32.

AGRICOLA

TO HIS ARMY IN SCOTLAND[1]

(84 A.D.)

Born in 37 A.D., died in 93; father-in-law of Tacitus; served in many campaigns in Britain and France, carrying the Roman conquest as far as the northern boundary of Perth and Argyll.

It is now the eighth year, my fellow soldiers, in which, under the high auspices of the Roman empire, by your valor and perseverance you have been conquering Britain. In so many expeditions, in so many battles, whether you have been required to exert your courage against the enemy, or your patient labors against the very nature of the country, neither have I ever been dissatisfied with my soldiers, nor you with your general. In this mutual confidence, we have proceeded beyond the limits of former commanders and former armies; and are now become acquainted with the extremity of the island, not by uncertain rumor, but by actual possession with our arms and encampments. Britain is discovered and subdued. How often, on a march, when embarrassed with mountains, bogs, and rivers, have I heard the bravest among you exclaim, "When shall we descry the enemy? When shall we be led to the field of battle?"

[1] Delivered in 84 A.D. on the eve of the battle of the Grampian Hills. Reported by Tacitus The Revised Oxford translation.

At length they are unharbored from their retreats; your wishes and your valor have now free scope, and every circumstance is equally propitious to the victor, and ruinous to the vanquished. For, the greater our glory in having marched over vast tracts of land, penetrated forests, and crossed arms of the sea, while advancing toward the foe, the greater will be our danger and difficulty if we should attempt a retreat. We are inferior to our enemies in knowledge of the country, and less able to command supplies of provision; but we have arms in our hands, and in these we have everything. For myself, it has long been my principle, that a retiring general or army is never safe. Not only, then, are we to reflect that death with honor is preferable to life with ignominy, but to remember that security and glory are seated in the same place. Even to fall in this extremest verge of earth and of nature can not be thought an inglorious fate.

If unknown nations or untried troops were drawn up against you, I would exhort you from the example of other armies. At present, recollect your own honors, question your own eyes. These are they who, the last year, attacking by surprise a single legion in the obscurity of the night, were put to flight by a shout—the greatest fugitives of all the Britons, and, therefore, the longest survivors. As in penetrating woods and thickets the fiercest animals boldly rush on the hunters, while the weak and timorous fly at their very noise; so the bravest of the Britons have

long since fallen. The remaining number consists solely of the cowardly and spiritless, whom you see at length within your reach, not because they have stood their ground, but because they are overtaken. Torpid with fear, their bodies are fixed and chained down in yonder field, which to you will speedily be the scene of a glorious and memorable victory. Here bring your toils and services to a conclusion; close a struggle of fifty years[1] with one great day; and convince your countrymen, that to the army ought not to be imputed either the protraction of the war or the causes of rebellion.[2]

[1] The expedition of Claudius into Britain occurred in the year of Rome 796, from which, to the period of this engagement of the Grampian Hills, forty-two years had elapsed.

[2] Tacitus remarks that, "While Agricola was yet speaking, the ardor of the soldiers declared itself; and as soon as he had finished, they burst forth into cheerful acclamations, and instantly flew to arms. Thus eager and impetuous, he formed them so that the center was occupied by the auxiliary infantry, in number 8,000 and 8,000 horse were spread in the wings."

END OF VOL. II

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